









**Notes**  
**(Documents)**

UNIVERSITY OF TORONTO COLLEGE ARCHIVES  
100 ST. GEORGE ST.  
TORONTO, ONTARIO, CANADA  
M5S 1A5



NOTES ON THE HISTORY OF THE  
CONGREGATION OF SAINT BASIL

6



1940-1947





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No. 18330/11

Perillustris et Reverendissime Domine uti Frater, haec Sacra Congregatio Episcoporum et Regularium mature perpendit relationem triennalem quam Superior Generalis Pii Instituti a Sancto Basilio nuncupati per medium Amplitudinis Tuae transmisit ad eandem Sanctam Congregationem super statu praefati Instituti.

Praelaudata autem Sacra Congregatio mandat, ut in posterum Novitii per integrum annum in domo Novitiatus sub directione Magistri Novitiorum commorentur ad praescriptum Sacrorum Canonum et Apostolicarum Constitutionum, et ut Superior curet, quoad poterit, ut constituatur domus dicta Scholasticatus, in qua Alumni Pii Instituti studia quae ecclesiasticis personis sunt propria, probe edocentur.

Gravi non sit Amplitudini Tuae haec praefato



Superiori Generali significare, et interim fausta  
omnia tibi adprecor a Domino.

Amplitudinis Tuæ Roma 30 Augusti 1879

uti Frater

J. Card. Ferrieri, Praef's

† A. Archiepiscopus Myrae

Secretarius.

Vivariensi-Episcopo.

Concordat cum originali quae reposita est in  
archivio Congregationis a S. Basilio de Annonay.  
Toronto, Oct. 24, 1924.

F. Forster Superior Generalis

Peter J. Bart (witness)

(From the copy in the files of the Secretary  
General)





No. 5961.10

Haec Sacra Congregatio, Negotiis Religiosorum Sodalium praeposita, mature perpensis allegationibus et documentis utriusque Visitationis Apostolicae circa vertentes inter Sodales benemerentissimi Instituti Sacerdotum Sancti Basilii difficultates, ea quae sequuntur decernit et statuit, nimiru:

1. Reprobantur omnino rebelliones et indignae molitiones eorum, qui, suae conditiones immemores, debitam Superiori Generali reverentiam et obedientiam perfracte detrectarunt.

2. R.P. Michael Melly graviter moneatur.

3. Attenta, tum in Canadensi Dominio, tum in Statibus Foederatis et Gallia, Sodalium paucitate, duae sint in posterum, donec ab hac Sacra Congregatione aliter provideatur, omnium Religiosorum Instituti, Provinciae, Gallica et Canadensis,



abolita proinde, prout per praesens Decretum aboletur, Vice-Provincia Statuum Foederatorum.

4. Moderator Generalis, una cum suis Consiliariis, accersitis etiam si fuerit opus, quibusdam Instituti Sacerdotibus, prudentia, pietate ac doctrina praestantioribus, Constitutiones Sodalitatis novo subiciat examini, praesertim quoad religiosam Novitiorum educationem, idonea Scholasticorum studia, regulares observantias et determinatoria localium Superiorum munera; incongruum enim est, ut ipse Moderator Generalis ea quae sunt Superioris localis sibi assumat officia. Porro Constitutiones sic reformatae praelaudatus Moderator Generalis proximo Capitulo generali praesentet, huic Congregationi postea submitendas.

5. Proximum generale Capitulum, quod erit tantum ad res Instituti melius definiendas, prae-



sertim ad Constitutiones discutiendas, et non ad electiones faciendas, Romae habebitur, anno 1913, eo anni tempore, quod opportunius Superioribus majoribus visum fuerit.

6. Proprietas omnium bonorum immobilium, praesertim in America, non unius nomine retineatur, sed ea ratione et modo, quibus ab utroque Clero bona ecclesiastica in tuto ponuntur. Idque quamprimum executioni demandetur.

7. Meminerint omnes, sive Superiores, sive subditi, nihil Familiis religiosis exitialius, nihil propriae sanctificationi adversius, quam similitates et contentiones. Quos in eodem Instituto fraterna copulat charitas, hos scindere non debet originis diversitas. Faxit Deus, ut omnes praecleari Instituti Sancti Basilii Sacerdotes, abjectis tandem dissentionibus quibuscumque, religionis virtutibus magis ac magis enitantur excol-



endis, et sic in laetitia cordis percipiant quam bonum et quam jucundum habitare fratres in unum.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 20 Novembris 1912.

(L.S.)            (Signatus) Fr.J.C. Card, Vives.

F. Cherubini, Subsecretarius.

Concordat cum originali,

Ottawa, die 4a Decembris 1912.

Alfridus A. Sinnot, Secrius.

(Copied from the copy in the files of the  
Secretary General)





## DECRETUM

In pleno auditoris Sacrae Congregationis Eminentissimorum et Reverendissimorum S.R.E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praepositae, habito die 15 Septembris 1837, in conventu S. Mariae supra Minervam, referente me infra scripta cardinali praefecto et ponente, Eminentissimi et Reverendissimi Patres, attentis testimonialibus litteris Episcoporum Vivariensis, Gratianopolitani et Valentiniensis, necnon Archiepiscopi Administ. Eccles. Lugd. censuerunt Institutum Societatis Sacerdotum à S. Basilio nuncupatum, esse laudandum.

Et facta de praemissis relatione ad SSmum Dnū nostrum Gregorium P.P. XVI ab infra scripto Dño Secretario in audientia ejusdem diei, Sanctitas Sua enunciatum decretum benigne in omnibus approbavit.



Roma etc.

J.A. Card. Sala Praef.

Locus \* Sigilli

W. Patriarcha C.P. Sec.rius.

Concordat cum originali

F. Forster

W.H. Murrary

Aubenas, Febr. 3, 1923.

(Copied from notes of documents in the French  
archives made by Father Forster and now in the  
general archives)



Register of admission of novices & members into the Society of St. Basil, first founded in Annonay (France) in 1822 (21 Nov.) & established in Toronto in 1852. (Aug. 21?)

A.D. 1857, Nov. 21. This day, feast of the Presentation of the B. Virgin, Mr. Louis Gibrat, a priest of the diocese of Bourges, Parish of Sury-en-Vaux (France), after one year of Novitiate, has made the four vows & has been received a member of the Society of St. Basil, according to the Constitutions, with the approbation of the Superior General, in presence of the Fathers who have signed with him the present registry.

Toronto, Nov. 21, 1857.

Gibrat.

J.M. Soulerin, Supr.

C. Vincent



December 8, 1858. Leon Cherrier, John Cushin and Patrick Madden. Their profession on Dec. 8, 1859 is recorded in the following terms:

"On this day, the feast of the Immaculate Conception, after one year of novitiate and a retreat of one week I have made the perpetual vows of obedience, chastity and poverty, according to the rules of the Society of St. Basil in presence of the Superior of St. Michael's College and of the other Fathers undersigned with me." Fathers Soulerin, Vincent and Gibrat were the witnesses.

June 20, 1859. Denis O'Connor was received as a novice. Bishop Charbonnel presided at the reception. Made perpetual profession on June 24, 1860.

November 1, 1859. Michael Ferguson was received. Professed on May 23, 1861.





Dec. 8, 1859. Michael Mulcahy was admitted.  
Professed on March 8, 1862.

March 26, 1860. Francis Mary I. Walsh was  
admitted. Professed on May 23, 1861.

March 26, 1860. Thomas McCarthy was admitted,  
aged 19. Professed on May 23, 1861. "The Rev.  
T. McCarthy departed this life on the 5th of  
April 1865. His death was most edifying."

1865. "On the 24th of May, feast of B.V.M.  
Auxiliatricis, the Very Reverend J.M. Soulerin,  
Superior General of the Society, the Rev.  
Messrs. Vincent, Charles; Ferguson, Michael J.;  
O'Connor, Denis; Cushin, John; Cherrier, Leon;  
Walsh, Francis I.; took the four vows of  
stability, chastity, obedience, and poverty  
according to the constitutions of the Society  
of St. Basil as approved by the Holy See. The  
Reverend C. Vincent received first the vows of



the Superior General, who afterwards received the vows of the other members. The Rev. Michael Mulcahy took also the same vows."

St. Michael's College, 1st day of June, 1865.

C. Vincent, Supr.

Denis O'Connor

L.E. Cherrier

M.J. Ferguson

Michael Mulcahy

J. Cushin

Francis I. Walsh

September 8, 1865. Mr. Edmund Murray was admitted. Temporary vows on Sep. 10, 1866.

July 25, 1868. Messrs. Laurence Brennan, Patrick Ryan, John Morrow and Peter O'Donohue were received. The first three took final vows on December 2, 1871, the last on August 28, 1872.

May 30, 1869. John Quinlan was received.

December 2, 1871. Edward Kennedy, who had made his novitiate in France, took perpetual vows.



September 29, 1872. James Guinane of Toronto and John Moffit of Louisville, Ohio, were received. The former took pertual vows on Sep. 8, 1878.

No further entries although book is only about one quarter used.

See P 25  
LPS



Novitiate of the Society of St. Basil, Plymouth England, College of Mary Immaculate. (Beaconfield, Devonport). The dates are those of solemn receptions into the Novitiate. However novices seem to have taken first vows from the actual date of entry into the novitiate house which in some cases was more than a month previous to their solemn reception.

October 14, 1883. Thomas Heydon, Edward J. O'Neil. Father Heydon took vows on Dec. 19/84.

December 11, 1884. Adrien Fayolle.

February 10, 1885. Lucien Corvisy.

October 15, 1885. Louis Forel, Marius Philippon, Martin Rane, Martin Goubert, Victorin Charron, Alphonse Tourveielle, Patrick Langan.

October 20, 1886. John Collins, Michael Christian, Thomas Hayes, Joseph Reddin, Henri Touillet, Eugène Veron, Régis Guigon, Arène





Martin, Régis Joanny, Adolphe Vaschalde.

December 19, 1886. Philip Duffy.

August 9, 1887. James Duffy, Michael Kelly,  
Patrick Shaughnessy.

November 21, 1887. Paul Lacoste.

May 30, 1888. Pierre de Bary (Left during  
the year)

September 23, 1888. Timothy Collins, Charles  
Dillon, Marius Grangeon, Seraphin Perlet, Ben-  
jamin Serey, Desiré Marmey, Elie Roudil.

November 4, 1888. Eugène Jobert, a deacon.

October 5, 1889. Antoine J. Montreuil,  
Emile Aureille, Elie C. Michelon.

Father Ferguson presided at the first re-  
ception. Father Marijon became Master of Nov-  
ices shortly afterwards and remained until the  
Novitiate was closed. Copied from the register  
of the novitiate.



The first register of admissions into the Toronto Novitiate was kept in the same book as used at Beaconfield. To indicate the new location the seal of the Canadian Province was stamped on the page containing the first entry.

"Die vigesimo tertio mensis Augusti, anno Ccmini 1892, solemniter recepti sunt in novitiatum Societatis Sti. Basilii D.D. Vincentius Donnelly, Joannes Sullivan, Samuel Rocheleau, Vincentius Reath, Thomas Gignac, Jacobus Player, Joannes Plomer; praesentibus Reverendissimis Patribus Victorino Marijon, Superiore Provinciali in Canada; P. Francisco X. Granothier, Superiore Missionis ab Owen Sound dictae; P. Daniele Cushing, Superiore Collegii Assumptionis, Sandwich; assistantibus consiliariis supradictae Provinciae; et P.P. confratribus nunc spiritualia exercitia sequent-



ibus, P. DuMouchel teste pro omnibus praesentibus."

October 3, 1893. Nicholas Roche, Terence Finnigan, August Schepp. Father Aboulin has replaced Father Collins who was Master of Novices last year.

November 21, 1893. Louis Marie Lesche, Leonard Monjeaud, Charles Collins.

September 3, 1894. Patrick Howard.

September 9, 1895. Albert E. Hurley, J. Ernest Pageau, Arthur J. Staley, William LaFerté, M. Thomas Roach, Charles Brady, Neil McNulty.

October 2, 1895. James P. Fitzgerald.

February 4, 1896. William John Nicholson.

September 8, 1896. George Hughes, Francis Andrew Rafferty, Michael John Ryan.

October 6, 1896. William J. Roach.



April 12, 1897. James Aloysius McDonnell.  
End of book used at Beaconfield.

September 8, 1897. Joseph Patrick Sharpe,  
Robert Francis Forster, Joseph Ignatius ~~Mullaly~~ *Mullaly*  
Kennedy. These took vows on August 22, 1898.

September 18, 1897. Francis Petitpren.  
Left on April 1, 1898.

January 14, 1898. Vincent J. Murphy. Pro-  
fessed on January 6, 1899.

September 7, 1898. Francis Gerald Powell,  
William Fannon, Francis Hill. Powell was pro-  
fessed on August 6, 1899, Hill left October 28  
1898 and Fannon on July 26, 1899.

September 29, 1899. Emile J. Plourde. Took  
vows one year later.

May 28, 1900. Richard Thomas Burke, Edward  
J. Brownson. Father Burke took vows on May 16,  
1901. Brownson left on March 7, 1901.







Pickett was performed early in August 1901

July 16, 1900. John J. Costello. Took vows on July 11, 1901.

September 8, 1900. Michael J. Pickett, Henry Carr.

September 18, 1900. John Martin. Professed on September 19, 1901.

November 1, 1900. William Henry Daly. Left July 5, 1901.

July 26, 1901. Arthur Joseph Morley. Vows on July 21, 1901.

August 14, 1901. Thomas V. Moylan, Richard P. Drohan. Vows on August 15, 1902.

October 8, 1902. John Joseph Purcell. Vows on October 9, 1903.

August 15, 1904. John J. O'Sullivan, William P. Curtin, Leo F. Olds. The first left on June 20, 1905, the second on December 23, 1904 and the last took vows on August 15, 1905.



August 15, 1904. Theophile Bezaire, Walter Lourdes Maguire, Cyril J. Costello. The first took vows on August 15, 1905, the second left on June 23, 1905, and the third was professed on August 15, 1905.

August 15, 1906. William George Rogers, Frederick Dnaiel Meader, John Vincent Power.

January 17, 1907. Ferdinand Roussin, André Pierre, Clodoveus Mollier, Denis McBride, Thomas J. Cullen, Patrick J. O'Beirne. McBride left on July 26, 1907 and O'Beirne on April 17, 1907.

August 15, 1907. Luke L. Beuglet, Edmund T. Burns, Joseph T. Muckle, George L. Lareau. Fr. Marijon was now Master of Novices in place of Father Aboulin.

March 19, 1908. Edward F. Fitzpatrick.

August 15, 1909. William Murray, Adolphe



September 17, 1910. Michael Joseph Patrick Oliver, Daniel Leo Dillon, Wilfred Clarence Sharpe. Fr. Cushing was now Provincial and Fr. Christian, Master of Novices.

August 15, 1911. Joseph Basil Walsh, John Joseph Sheridan, Henry Stanislaus Bellisle, Edmund Joseph McCorkell, Jeremiah Charles Casey.

September 15, 1911. Charles E. Coughlin, Paul Costello.

September 19, 1911. Thomas Patrick O'Rourke.

August 17, 1914. Daniel L. Forestell, Basil Francis Sullivan, Louis J. Bondy. Fr. Player was now Assistant Superior General.

August 13, 1915. Emil J. Welty, Joseph Anthony Lodato, Sylvester J. Nicholson. Fr. Player was now Acting Superior General.

August 26, 1915. John J. Sullivan, Thomas





John McGuire.

September 17, 1915. John Cantius Spratt,  
Walter Michael Gonter, Charles Patrick Donovan.

September 30, 1915. Wilfred Myot Gaynor.

August 24, 1916. John Joseph Glavin, William  
Joseph Storey. Fr. V.J. Murphy was Acting  
Master of Novices.

September 8, 1916. Thomas Aloysius MacDonald.

October 3, 1916. Thomas James McGwan. Fr.  
Roche was now Master of Novices.

January 20, 1917. William Patrick McGee,  
Edward Leonard Rush.

August 10, 1917. Edward J. Tighe, Peter J.  
Bart, Joseph P. Dillon, Robert Lowrey, Thomas  
Vahey, Benjamin Forner, Vincent Kennedy, Eugene  
Carlisle LeBel, Harold Benner.

August 27, 1917. Jacob Susalla.†

October 3, 1917. Edward William Allor.



October 7, 1917. Maurice Joseph Mulligan.†

November 14, 1917. James Vincent Burke.†

May 28, 1918. John Berthold Morrissey.

August 17, 1918. Joseph F. Dillon (Hudson, Mich.) Ed. P. Butler.

October 7, 1918. Charles M. Kelly, William O'Toole.

January 18, 1919. J.H. O'Loane.

August 30, 1919. Gerard Todd, Leonard Dolan.

October 28, 1919. Austin O'Brien.

August 23, 1920. Gerald Sharpe, Vincent Guinan, Francis Ruth.

August 10, 1921. Fred Jenner, Harvey Wilbur, Bernard O'Donnell, Wilfrid Murphy, Edward Tallon, Simon Perdue, Wilfrid Garvey.

August 13, 1921. Stanislaus Lynch.

October 12, 1921. Paul Mallon.

August 12, 1922. Wilfrid Dwyer, Hubert



Coughlin, Philip Austin.

August 31, 1922. Charles Barron.

September 27, 1922. Wilfrid Dore.

August 10, 1923. Floyd Crowley, Alexander Denomy, James Embser, John B. Flanagan, J.H. Glynn, George Harrington, Mathew Killoran, Ernest Lajeunesse, James E. Martin, Norman Murphy, William Nigh, H.B. Nowlan, Joseph L. O'Donnell, Emmett Redmond, Roy W. Riordan.

August 11, 1923. Edmund Young.

August 13, 1923. James Thomas McGouey.

September 28, 1923. Denis Mungovan.

August 10, 1924. Francis Leo Burns, Edward Lee, Jos. Stanley Murphy.

September 11, 1924. Joseph McGahey.

October 10, 1924. Cornelius Sheehan

September 10, 1925. Vincent Thomson, John P. Ruth.



September 24, 1925. Paul C. Warnick.

October 12, 1925. Edwin W. Rush, James H. Whelan.

August 10, 1926. J.A. Whelihan, R.S. Diemer, Gerald McAlpine, Fergus Sheehy, John Corrigan, William G. O'Connor, William J. Sheehan, Edward B. Coll, John W. Wallace, Albert L. Higgins, Daniel Jas. McCarney, Edmund Eugene Burns, John F. Coles, Wilfrid Martin Kehoe, Norbert J. Ruth.

September 17, 1926. Roy F. McEachern, John F. Onorato, Hugh V. Mallon, William R. Schneider, Bernard M. Regan, Vincent J. Fullerton.

September 29, 1926. George B. Flahiff, John Gerard French, Terence P. McLaughlin, Lawrence Shook, William F. Tallon.

October 1, 1926. Gerald F. Anglin.

August 10, 1927. Viator I. McIntyre, John O. Higgins, John C. McIntyre, J. Reginald





O'Donnell, Charles F. Lyons, Leonard A. McCann,  
Edward E. Noonan, Daniel V. Burns, Thomas B.  
McGoey, Joseph Rivard, Fred John McKenna,  
Ernest P.J. Magee, Carl M. Allnoch, Joseph Wm.  
Pope, Joseph Charles Wey, John M. Hussey,  
Oscar W. Regan.

August 12, 1927. Hugh P. Nolan.

September 10, 1927. Raymond Prince, Archie  
M. Coyle.

October 1, 1927. George J. Thompson, Hugh  
J. Haffey, Francis A. Brown, Canning Harrison.

August 14, 1928. John D. Sheehy, Frank V.  
Ayerst, Lawrence Lacey, Anthony Tarrant,  
Maurice Whelan, James Cowan, George Brady,  
Gerard Dwyer, James Wilson.

August 16, 1928. James P. Rowan.

September 11, 1928. Edward J. Hartmann,  
Robert J. Scollard, Charles Cerré, Alexander



Grant.

September 21, 1928. Anthony Irving Murphy.

August 14, 1929. Walter J. Welch, William Klem, James Corcoran, John Holland, Joseph Girard, John LaCasse, James Foley, Jerome Gruber, Linehan Jos. Willett, Francis Sheahan, Leo Cloutier, John McKague.

September 11, 1929. Patrick Scollard, Cyril McAlpine, James A. Donlon, Francis Walsh, George Power, Francis Flood.

September 28, 1929. John Francis Collins, Basil Regan.

September 30, 1929. Raymond Moynahan, Charles Armstrong.

Copied from the records of the Novitiate.



Excerpts from the Quinquennial report to the Sacred Congregation of Religious taken from a draft prepared late in 1929.

1. State what Decrees of approbation or of praise the Institute has received from the Holy See, and when received.

Decretum Laudis, September 15, 1837; Decretum approbationis, November 23, 1863.

2. What is the end or particular scope of the Institute?

The education of young men and boys primarily and any sacerdotal work consistent with religious life.

3. Has the name assumed by the Institute at its beginning, or the scope, or the habit of the members been subsequently in any way altered, and if so, by what authority?

The Name: From the Basilian Fathers to the Basilian Fathers of Toronto, Decree of the Sacred Congregation of Religious No. 4911/20, June 14, 1922. The scope: No. The habit: No.

5. How many members have been clothed in the habit ... ?

Since the erection of the Province into a distinct Congregation in 1922, 116.



6. How many members have left the Insitute ...  
Have there been any apostates or fugitives,  
and if so, how many?

Left during the Novitiate since 1922:	12
Left during temporary vows since 1922:	12
Left after perpetual profession since 1922:	10
Fugitive:	1

7. When was the last report sent to the Holy  
See?

March, 1923.

16. How many novices are now in the novitiate?

Nineteen. (Must be after October 1, 1929)

18. Have all of them a complete copy of the  
Constitution?

No. Incomplete copies furnished to the novices  
and generally it has been possible to furnish  
each novice with a copy for his exclusive use.  
Some years the copies available did not permit  
this and then provision was made so that each  
novice could become thoroughly familiar with  
the entire constitution.

27. How many religious are there at present in  
the Institute?

With temporary vows: 57

With perpetual vows: 100





28. Have the temporary vows been always renewed at the proper time?

Yes, save in two cases where by oversight the renewal was a day late and a petition was addressed to the Holy See for validation.

30. How many professed members and how many novices have died since the last report?

Professed: 9. Novices: 0

31. How many have left the Institute since the last report?

Of the novices: 12

With temporary vows: 14

During period of temporary vows: 0

Following modification of vow of poverty in 1923: 10

32. Have the prescriptions of the Sacred Canons and the Constitutions of the Institute been always observed ... in the dismissal of members?

None has been dismissed.

33. Has any one ... been dismissed or left the Institute?

Yes one is a fugitive, case of nervous breakdown, whereabouts unknown. One other secured a temporary leave of absence from the Superior General, later an Indult of exclaustation,



which has expired more than a year. A report from him within the last month states that the Bishop of Los Angeles is now seeking an Indult of secularization with a view to incardination into the Diocese.

37. Have any new houses been opened since the last report, and if so, how many ... ?

Three houses have been opened since the last report, the Rochester house by agreement between the Bishop of the Diocese and the General Council in writing; Holy Rosary or Central Catholic High School in Detroit by agreement in writing between the Bishop of the Diocese and the General Council; St. Anne's parish Church, Houston, in the Diocese of Galveston, the temporary agreement being made by the Bishop of the Diocese and the General Council in writing to become permanent, provided the Holy See grants the necessary Beneplacitum, which has been applied for.

38. How many religious reside in each house, and in what works are they employed?

St. Michael's College, Toronto, Ontario, 28, 25 in college charges, 3 in parish work; St. Basil's Novitiate, 4, two in the conduct of the Novitiate and two in parish work; St. Basil's Scholasticate, seven, three being members of the General Council and four in charge of the Scholasticate, aided by members of the General Council; Assumption College, Sandwich, Ontario, 34, 30 in college charges



and 4 in parish work; St. John the Baptist Church, Amherstburg, 3, all in parish work; St. Mary's Church, Owen Sound, 3, all in parish work; St. Anne's Church, Detroit, 5, all in parish work; Central Catholic High School, 8, all teaching; St. Thomas College, Houston, 8, all in school charges; St. Anne's Church, Houston, 1 in charge of the parish; St. Aquinas Institute, Rochester, 5, all teaching.

39. Has any house been suppressed since the last report, and by whose authority?

Yes, Our Fathers withdrew from the conduct of St. Thomas College, Chatham, N.B., a diocesan institution, the withdrawal being by mutual agreement between the Bishop of Chatham and the General Council.

43. What has been the yearly income and expenses since the last report?

Of the Institute in General: \$40,000. Expenses almost as large.

St. Michael's College, including pastor's portion of the revenue of St. Basil's Church: \$150,000. Expenses: \$125,000

St. Basil's Novitiate, supported by the General Treasury aided by the pastor's portion of revenue from Holy Rosary Church, the total expense being around \$12,000 per year.

St. Basil's Scholasticate, supported from the General Treasury, the annual cost being about \$20,000

Owen Sound parish (Hamilton diocese): \$4,000,



local house expense about \$2,000, surplus forwarded to the General Treasury.

Assumption College, Sandwich, with Assumption parish attached: \$125,000. Expenses: \$125,000

St. John the Baptist Church, Amherstburg, revenue about \$6,000, local expenses about \$2,500, residue forwarded to General Treasury.

St. Anne's Church, Detroit, revenue about \$15,000, local expenses about \$6,000, residue forwarded to the General Treasury.

Central Catholic High School, Detroit, revenue about \$13,000, local expense, \$5,000, residue forwarded to the General Treasury.

St. Thomas College, Houston (Galveston Diocese) revenue about \$15,000, local expenses about \$12,000, General Tax \$1,000.

St. Anne's parish, Houston, revenue for the past year, during which only our Fathers have administered the parish, about \$1,500 and expenses the same.

St. Aquinas Institute, Rochester house, revenue about \$9,000, local expenses about \$5,000, residue forwarded to the General Treasury.

45. Since the last report, has the Institute in general or any particular house acquired new moveable or immoveable property, and what is its value.

The Institute has purchased a property for a scholasticate, value \$200,000; also a summer home for the scholastics, value \$15,000.

St. Michael's College has purchased houses and lots adjoining the college property, avlue about \$300,000.





Assumption College enlarged its buildings at a cost of \$360,000

St. Thomas College, Houston, bought a new site for the college at a cost of \$140,000

48. Has any immoveable property or precious moveable property been alienated, to what value and by what authority.

Some property of St. Michael's College land, expropriated by the city government, a value about \$40,000. Assumption College land expropriated by city government and an international transportation company to the value of \$75,000. Full value received in both cases. Civil laws govern the expropriation.

St. Thomas College sold a portion of the college property, land, to the value of \$80,000, authorized by the Sacred Congregation, Dec. 634-29, F. 45a.

49. Has any part of the resources which constitute the capital been spent?

Yes, in case of the General treasury, \$50,000 for the purchase of the scholasticate and remodelling of the same; in the case of St. Michael's College, \$150,000 for the purchase of land in the vicinity of the college.

50. Is the Institute in general or any particular house burdened with debts ... ?

The Institute in general: \$55,000

Assumption College: \$280,000

St. Thomas College, Houston: \$70,000



58. Are there any pious legacies or foundations in the Institute, either for the celebration of Masses or the performance of works of charity; and what are they.

There are such foundations or legacies in two of our houses; St. Michael's College, and Assumption College; about five in each, one in each being for Masses and the rest bursaries.

59. Have such obligations been faithfully fulfilled?

Yes.

61. Has an account of these foundations been rendered to the Bishop ... ?

Generally it has not been done.

62. How much of the net income of each house has been contributed at the end of each year to the common fund of the Institute?

In the Colleges, save Sandwich, about \$125 per member. Assumption College has not been able to pay but a trifle. From other houses, the residue, after local expenses have been paid, has been forwarded to the general treasury.

63. Have such contributions been made by all willingly or unwillingly?

Willingly.



67. Can all religious be present at the community exercises ... ?

Regularly nearly all can. In boarding schools, however, a few have disciplinary duties at hours of exercises but these have the opportunity to make the exercises in private. The same is true of those who are occasionally occupied at time of exercises.

71. Are the prescriptions concerning the enclosure to observed in the part of the house reserved to religious, faithfully complied with?

Reasonably well.

72. Are the religious permitted to go frequently to the parlor and are the Constitutions observed in this matter?

The Constitutions are not particularly restrictive but in all the houses there are very few visits to the parlor, apart from business calls on superiors and pastors.

81. Have the Superior General ... and local superiors assembled their Councillors at the prescribed times to treat with them ...?

In the case of the General Council the rule has been observed. In the case of local councils there has been some neglect, not serious, however.



85. Is the number of religious in any place so inadequate that these are overburdened with work with serious detriment to their health.

No.

88. Are the students or even the professors of the Scholasticate, engaged in other occupations which distract them from their studies?

As to the professors, No. As to the students, Yes, in case of first year theologians who also attend teachers' training school.

90. Has the law concerning the examination to be made by the new priests annually for at least five years, been observed?

Yes, as far as it is binding.

93. To how many persons do the religious render benefit ... ?

In schools 2200; in parishes, about 16000.

94. Has the number of such persons increased or diminished since the last report ... ?

The number has increased because we have begun work in two new schools, because the old schools have grown, and in parishes the population has increased and we have charge of a new parish.





100. Have the superiors allowed the religious to sojourn in the houses of seculars, and for how long?

Yes, members are allowed generally to spend up to two weeks annually in the home of their parents.

102. Since the last report, has any new work or any new kind of work been added to those already existing, and by what authority?

Yes. St. Michael's College in graduate work has undertaken to teach women students, and to conduct mixed classes. No authorisation has been asked.

103. Have any abuses crept into the Institute or into any of its houses, and of what nature?

Yes, in the General Council, wherein members claim the right to defeat the resolutions of the General Chapter.



February 2, 1929.

Rev. and dear Father:

Under separate cover there is being forwarded a proposed plan having for object to secure uniformity in the conduct of parishes committed to the Basilians. This plan was laid before the General Council at the January meeting. The Council recommended that it be forwarded to each of our parish priests for study and criticism. It was also decided at the meeting that the pastors should be convened at some convenient date later for a discussion of the plan before any definite steps should be taken to effect uniformity. Kindly give your attention to the suggestions and be prepared to make your observations when a meetings is called.

Yours very sincerely,  
F. Forster  
Superior General.



## THE BASILIAN PARISH

Religious Institutes aim at a uniformity of method in the conduct of their several parishes. What is carried out in a Redemptorist parish in Toronto or a Jesuit parish in Buffalo is usually what will be found in force in Redemptorist and Jesuit parishes elsewhere. When a member of the Institute is transferred from one parish to another, he finds an organization in force, with the details and the working of which he is perfectly familiar. Rectors and assistants are changed frequently but the system continues with little or no modification for years.

In our seven parishes now the home church is dealing with what is practically a city congregation. What is possible in one will be found, in almost every particular, to be possible in all. A uniformity of services and



general parish administration might for the future prove not only possible but altogether desirable. With a view to ultimately decide in what such uniformity should consist, the following details are submitted for examination and discussion.

#### Sundays and Holy Days of Obligation.

The last Mass every Sunday and Holy Day of Obligation to be a High Mass, if at all possible.

At every Mass a sermon of at least 5 minutes.

Evening devotions with a sermon at least 5 minutes every Sunday and Holy Day of Obligation.

To carry out the provisions of Canon 1332, this evening devotion to be a catechetical instruction.

Where possible the hours for Mass to be sufficiently far apart to allow the congregation ample time for thanksgiving after Communion.





With a view to systematic instruction the morning sermons to be according to a pre-arranged series.

### Confessions

Confessions at fixed hours afternoons and evenings of: all Saturdays; Eves of Holy Days of Obligation; Eves of First Fridays; Eves of Ash Wednesday, Feasts of St. Joseph, St. Patrick, Annunciation, Holy Thursday, Corpus Christi, Sacred Heart, St. Basil, St. Ann, Assumption B.V.M., All Souls Day, Titular feast of church.

Confessions before Mass on week days and on Sundays where convenient.

Standard to be aimed at: Number of confessions per month to be equal to number in parish of confession age, or every one going to confession once a month on an average.



Week-day devotions

Devotions two evenings a week during Advent, Lent, May, June, October. These devotions to consist of:

Advent: Beads, suitable hymn, sermon, Benediction.

Lent: As prescribed by the Ordinary.

May: Appropriate prayers, sermon or reading, suitable hymn, Benediction.

June: Special devotion to the Sacred Heart, sermon or reading, hymn and Benediction.

October: As prescribed by the Church.

Devotions on the evening of the First Friday with short sermon and Benediction.

Devotions with short sermon and Benediction on the evenings of the feasts of St. Joseph, St. Patrick, Annunciation of B.V.M., Corpus Christi, Sacred Heart, St. Basil, St. Ann, Assumption B.V.M., and titular of church.

Devotions during Mass as follows:



March: Litany of St. Joseph, hymn if possible.

May: Litany of B.V.M., hymn if possible.

June: Litany of Sacred Heart, hymn if possible.

October: Regular devotions on days which are  
without evening devotions.

Preceding Pentecost: Novena to the Holy Ghost.

Octave of Corpus Christi: Exposition with  
music suitable.

### Holy Week

The ceremonial of the Church to be carried  
out in full or at least as far as possible.

### Week day Mass

At hour most convenient for the largest  
number of the congregation to attend.

### Instruction of children.

1. One of the priests to spend half an hour  
weekly in each room of the parish schools giving  
his attention to religious instruction.

The hour of his visit to be fixed and as far



possible at the same time every week.

2. Provision to be made that all children attending non-Catholic schools may have religious instruction weekly, one of the priests personally taking part in this work.

3. Similar provision for children attending non-Catholic secondary schools.

4. Instruction for children preparing for first confession, first Communion, Confirmation to be carried out in accordance with Canon 1330.

5. Children in parochial schools trained in Church Music sufficiently to supply what is needed on all week day devotions, morning or evening.

6. Special arrangements and plans to make children understand that they are expected to attend Mass frequently week days in Advent,





Lent, May, June, and November.

7. Special understanding that children are expected to be at Mass on principal Feasts not of obligation.

8. One of the priests in charge of the Sanctuary Society, permitting no boy to take part in serving Mass until he is thoroughly familiar with the responses.

Instruction of adults.

1. One evening a week to be reserved for the instruction of converts and neglected adults. Converts to be kept under instruction at the very least three months.

2. One priest in charge of this, who will be freed from every other duty that evening and who will not of his own accord make any other engagements for that evening.

3. Catechumens who cannot or will not be



present on the regular evening to be provided for weekly at some other hour.

### The sick

The sick who have been anointed and have not rallied from danger to receive Holy Communion at least weekly.

Sick not in danger of death but permanently unable to go to the church to receive Holy Communion once a month, and once a week in the case of those who of their own accord request it.

### Visitation

1. Every family and household to be visited once a year.

2. Delinquents, families or individuals, to be visited every month.

3. A record of visits to delinquents to be kept in the rectory, this record to show the



dates of visitation and the dates of reform in the case of each delinquent.

4. The parish to be divided into districts for purposes of continued visitation; different priests to be placed in charge of each district.

### Societies

The following societies to be maintained:

Confraternity of the Blessed Sacrament, Canon 711; Confraternity of Christian Doctrine, Canon 711; Apostleship of Prayer; Senior and Junior Holy Name Societies; Sodality of B.V.M.; Altar Society.

Each society to be in charge of one of the priests.

Each society to have a fixed day for meeting.

### Census

A record giving the name and address of each family to be kept up to date.



Library

Each parish to have a library, special attention being given to procuring works of literary merit whose authors are Catholic.

The library to be open at the hours of confession and the librarian to be engaged at a fair remuneration for the time given to the work.

Copied from the example in the files of the Secretary General.





Piazza Cavour 17, Roma

Jan. 8th, 1917.

Dear and Rev. Father: M.V. Kelly,

I thank you very sincerely for your good wishes for the New Year, while I fervently pray that Our Blessed Lord may bestow upon you and your holy Institute his choicest blessings.

Nothing could afford me greater pleasure than to know that peace and confidence have been restored amongst you and that you are making great progress. May your Congregation flourish more and more for the welfare of our Catholic education and the glory of the Church.

I have already celebrated the Holy Sacrifice of the Mass according to your intention. However there was no need of putting yourself to the inconvenience of sending the stipend for it.



With sincerest best wishes for all the  
Fathers, recommending myself to your prayers,  
I remain,

Yours in J.C.

♦ D. Card. Falconio.

Copied from the original in St. Michael's  
College Archives.



ST. MICHAEL'S COLLEGE: MINUTES OF THE ELECTION  
OF A DELEGATE TO THE GENERAL CHAPTER.

March 3, 1942.

The election of a delegate and a sub-delegate to the General Chapter from St. Michael's College was held in the Community Room this evening immediately after spiritual reading. The Superior, Father McLaughlin, presided and appointed Fathers John Kelly and Connelius Crowley as scrutineers and Father Scollard as secretary. There were present 36 priests and 8 scholastics in final vows. The Superior briefly reminded the electors of their duty and explained the rules governing the election.

On the first ballot for delegate Father Muckle received 10 votes; Father Shook, 6; Father McIntyre, 5; Father Bondy, 4; Father Flahiff, 4; Father Macdonald, 3; Father Dolan,



2; Father Joseph O'Donnell, 2; Father Walsh, 1; Father Oliver, 1; Father Welty, 1; Father Forestell, 1; Father Sullivan, 1; Father Rush, 1; Father O'Toole, 1; Father Dore, 1. No candidate receiving an absolute majority a second ballot was taken.

The results of the second ballot for delegate were: Father Muckle, 19; Father Shook, 9; Father McIntyre, 9; Father Flahiff, 3; Father Sullivan, 1; Father Bondy, 1; Father Rush, 1; Father Macdonald, 1. No candidate obtained the required absolute majority and a third ballot was taken to elect a delegate on the basis of a relative majority.

The voting on the third ballot was: Father Muckle, 24; Father McIntyre, 13; Father Shook, 5; Father Sullivan, 1; Father Wey, 1. Father Muckle was declared elected and at once rose to voice his awareness of the responsibility





and his appreciation of the confidence placed in him. He expressed a willingness as elected representative of the house to listen to suggestions from any confrere attached to it.

The election of a sub-delegate was then begun. On the first ballot Father McIntyre received 16 votes; Father Shook, 9; Father Sullivan, 3; Father Forestell, 2; Father Flahiff, 2; Father Warren, 2; Father John Kelly, 2; Father Walsh, 1; Father Bondy, 1; Father Rush, 1; Father Killoran, 1; Father Diemer, 1; Father Mallon, 1; Father Scollard, 1; Father Regan, 1. No candidate received an absolute majority and a second ballot was taken.

The voting on the second ballot for sub-delegate gave Father McIntyre 26 votes; Father Shook, 12; Father Sullivan, 2; Father Walsh, 1; Father Hartmann, 1 (ruled invalid); Father



Warren, 1; Father Faught, 1. Father McIntyre was declared elected sub-delegate to represent the house if the delegate was unable to attend.

Robert J. Scollard, C..S.B.

Secretary.

Copied from the Secretary's carbon copy.



BASILIAN FATHERS  
Toronto, Canada

The Curia  
21 St. Mary Street

Notice to Superiors

June 16, 1936.

Reverend and dear Father:

The opening session  
of the Chapter will be held at 10.00 a.m.,  
June 30th.

Will you be kind enough to announce to  
your staff the following list of Capitulants  
and alternates and at the same time notify any  
other Capitulant there to be on hand or give  
immediate notice to me of his inability, so  
that there will be time to notify the alternate.

St. Michael's College..... Frs. McCorkell,  
Glavin, Kennedy.

Assumption College..... Frs. MacDonald,  
Guinan, Bellisle.

The Scholasticate..... Frs. Coughlin,  
Burke, Moylan.



Detroit, Amherstburg, Calgary.. Frs. C. Kelly,  
Mallon.  
Houston..... Frs. O'Loane,  
O'Rourke, J. Dillon.  
Curia, Novitiate, Owen Sound... Frs. Tighe,  
W.J. Roach, McGuire.  
Catholic Central..... Frs. Whelan,  
F. Ruth, Embser.

The Chapter will be glad to consider any business that may be laid before it by the Capitulants or other members of the Institute. Please notify your staff that any members who wish to address a communication to the General Chapter should forward it to Rev. W.C. Sharpe, the Secretary-General, at 21 St. Mary Street, in advance of the opening of the Chapter.

In the case of the Colleges, the report of the superior will give the number of Basilian priests on the staff, the number of scholastics and the number of secular teachers, and the salary in the case of externs. It will give





the number of boarders and day scholars in each department of the school for each of the three years.

The report will discuss the health of the members, the piety, the observance of Constitution and rule and the study of the Basilians on the staff, their qualifications, their teaching, school management and discipline, and the efficiency of the prefects.

The report will also deal with material conditions of the house, the manner in which it is kept up and the grounds about it cared for.

The report of the Master of Scholastics will give the number of young men under his care for each of the three years, the number of ordinations and the number of withdrawals. It will discuss the health of the scholastics, their piety, their observance of the rule and



the Constitution, their work, if they are engaged in teaching, their studies, their progress in academic and theological courses, their relations with one another, and the attention they gave to order and neatness in the care of their rooms and other parts of the house entrusted to their care.

The report of the Master of Novices will deal with the same matters, the Constitution, teaching, academic and theological work or study excepted.

The report of the treasurer will be a summary of the financial statement of the past three years. It will show totals of receipts from boarders for board and tuition, and from day pupils for tuition. It will show receipts from rooms and from other sources of revenue from the students, receipts from Masses, from casuals,



from the attached church, receipts from donations, investments and other sources. It will show expenditures for foodstuffs, for heat, water and light, for maintenance of the Basilian staff, for salaries of lay teachers, for wages of servants, for taxes, interest and insurance, for repairs, for improvements, for new buildings, for additional property. The report will also give a statement of assets and liabilities and the amount of insurance carried on the buildings.

The pastor's report will give the number of families in the parish. It will state the services regularly given in the church for the people, the attendance at these services, and the numbers going to the sacraments. It will discuss the work done by the assistants on Sundays and week days. The financial statement



need be just a summary of the financial statements furnished year by year to the General Council or to the Ordinary. If the pastor is at the same time local superior he will report as local superior as well as pastor, and if he is at the same time treasurer he will report as treasurer on receipts and expenditures of the local house. He will report on any improvements during the past three years and any new buildings erected with the cost and the debt remaining to be paid and the insurance carried.

Yours sincerely in Our Lord,

H. Carr

Superior General.

(Copied from the original letter sent to St. Michael's College)





U.S. NAVAL ADVANCED AMPHIBIOUS BASE  
DARTMOUTH DEVON, U.K.

5 January 1945

From: Lieut. (jg) John F. Onorato, ChC, USNR  
(34443)

To: Secretary of the Navy

Via: Commanding Officer

Subj: Annual report for the year ending 31  
December 1944.

Ref: (a) Revised Statutes, section 1938  
(b) Article 1245(9), U.S. Navy Regulations, 1920

1. In compliance with the provisions of references (a) and (b), the following report of official services performed during the year ending 31 December, 1944 is respectfully submitted.

2. During the period of this report my duty was as follows: (a) To 23 August 1944, with 69th U.S.N.C.B., Davisville, R.I., and Plymouth, England: (b) at USNAAB, Navy #416 from 23 August



1944 to 31 December 1944.

3. The following is a summary of duties performed during the period of this report:

### RELIGIOUS ACTIVITIES

<u>Service</u>	<u>Number</u>	<u>Attendance</u>
(a) Sunday Masses	45	19,203
(b) Communions given	3,109	
(c) Week-day Masses	195	5,033
(d) Communions given	1,455	
(e) Novena Services	17	987
(f) Rosary	113	2,508
(g) Benedictions	35	6,522
Memorial Services	3	951
Instruction Classes	13	63
Baptisms	4	
Confirmations	1	
Marriages	2	

### SECULAR ACTIVITIES

Christmas Party	1	379
Lectures to recruits	3	477
Visits to sick bay	121	
(a) patients problems handled	59	
Visits to brig	69	
(a) prisoners problems handled	33	
Letters written regarding men	71	
Letters written for men	56	



Interviews with personnel	7,528
Red Cross Cases dealt with	63

4. Collateral duties during this period included the following: (a) Red Cross liason officer, (b) Assistant Morale officer, (c) Censor, (d) Assistant Bond officer for December cash war bond sales.

5. Items of interest connected with present duty:

A Christmas Party was given to the orphans and children of Dartmouth which consisted of a movie and distribution of toys and candy at the end of the show. There were close to 430 in attendance. The joy and happiness broke forth in an exuberant cheer for the Yanks at the close of the party was not only spontaneous, but heartfelt as well.

During my duties at Dartmouth, I visited



over 150 ships and boats in the harbour. I asked to interview the Catholic men and they were most appreciative of having a Chaplain aboard. On the small boats the men patrolled enemy waters, and did not have the opportunities of seeing a Chaplain.

The Voluntary collections from the men to place a stained glass memorial window in the Royal Navy Chapel in Dartmouth amounted to 250 pounds. The men also presented a Christmas purse of 75 pounds to the children of Plymouth and Dartmouth.

John F. Onorato

(Copied from the carbon copy sent to Father McCorkell)





August 15, 1873. Michael Joseph Mungovan, Michael Gorman and Daniel Cushing were received at Toronto. In september the Novitiate was moved to Assumption College and Father Hours was named Master of Novices. At the same time Mr. Gorman was taken out of the Novitiate to teach at Assumption College. The Novitiate was housed in the Old Palace, since torn down to make way for the present rectory.

1873 or 1874, Mr. George Barry Cotter.

1874 or 1875, Mr. Michael Gorman.

1876. Francis Xavier Semande and Alfred J. Côté were received. Father Ferguson was Master.

1877. Messrs. Teefy, Dowdall and McCabe were received.

1878. Luke Renaud was received.

July 30, 1879. Albert P. DuMouchel and Eli Mollaret were received.

1880. Patrick L. Buckley was received.

(Compiled from biographical information, not from the records of the Novitiate.)



J.M.J.

Project of a Rule for the Noviciate of Feysin  
made by M. Actorie Supr. General (Year 1860).

The exercises of the novitiate have for  
end the preparation of young men for the per-  
fection of christian life, which consists in  
living the life of Jesus Christ, poor and ob-  
edient even unto the death of the cross. The  
novices are not required to be perfect, but  
they should desire to become so. With the  
grace of God, they shall strive then with all  
their might to forget themselves, to renounce  
to their own will, to submit their judgement  
to that of their Superiors and Directors, to  
become indifferent with regard to the employ-  
ment that may be assigned to them, to condemn  
the world and the things thereof, to hold only  
in esteem that which tends to God, to their



own sanctification and the salvation of souls. The following rules will mightily aid the novices to succeed in this holy work.

#### GENERAL RULES

(1) The Novitiate is placed under the special protection of the Blessed Virgin, St. Joseph and St. Louis of Gonzaga. The novices shall honor them therefore with a special devotion, shall celebrate their feasts with a holy joy by a fervent Communion after having prepared themselves by a day retirement and a good Confession.

(2) As the time of the Novitiate is so precious and as each day of its duration ought to be passed in an always increasing fervor, the following practices are proposed to the novices: they shall dedicate Sunday to the Most Holy Trinity, Monday they shall honor more particul-



arly the Souls in Purgatory, Tuesday St. Michael and the Guardian Angels, Wednesday St. Joseph. Thursday shall be devoted to the Blessed Sacrament of the altar, and Friday to the remembrance of the sorrowful mysteries of the Passion. Saturday shall be reserved for the holy Mother of God. Each month shall have its patron, with the reserve however of the month of the Holy Childhood, St. Joseph, Mary, the Sacred Heart and of the Guardian Angels: the month of November might be consecrated to a more special remembrance of the souls in Purgatory.

The novices will celebrate by themselves the anniversaries of their birth, their Baptism, their First Communion, of their vocation to the priesthood and religious life, of the Holy Orders that they may have received, in short





of all the signal graces that they may have received from the hands of God. The whole year might also be placed under the guard of a particular protector. These practices might be changed for equivalent ones; they are indicated here for the purpose of showing the novices that the time of the Novitiate ought to be a continual feast. May they pass it so holily that its remembrance may be sweet to them in after life. *Reliquiae cogitationes diem festum agent tibi.*

(3) The Kingdom of heaven suffers violence and we must do ourselves violence if we wish to gain it. Mortification cannot then be too highly recommended to the novices. Let them understand well these words of St. Paul, "Semper mortificationes Jesu in corpore nostro circumferentes ut et vita Jesu manifestetur in



corporibus nostris." II Cor. 4, 10. We become disciples of Jesus Christ only as we learn to mortify ourselves and we cease to be His disciples in the actions where we do not bring the spirit of mortification which should be our continual companion. The guard of the senses, the restraining of the will, the submission to the Rule, the renunciation of their tastes, the view of forgetting themselves and of seeking but God in all their actions will furnish the novices a thousand occasions of mortification. During the repasts, they will only mortify themselves in the things that are contrary to their tastes without being injurious to their health. They will perform no extraordinary fasts, will wear no hair shirts, will not take the discipline unless they have obtained beforehand the Superior's permission.



They will banish all thoughts of sadness and discouragement as they would the most dangerous temptations. *Servite omnino in laetitia.*

(4) The novices have need of the knowledge and experience of their directors to be able to know their vocation and the means of fulfilling all its obligations. In view then of their own interest they should make themselves known such as they are. Let them make known to their directors the motifs of their entrance into the novitiate, their faults, the efforts the efforts they have made or make at present to overcome them; in short let them be perfectly open with their directors; let them abandon themselves entirely and with a perfect confidence into their hands so that these last may be able to read in the soul of the novice as in an open book. When the novice will have made



himself once well known he can follow with all security the decisions of his director.

(5) Without obedience and charity no Community can subsist. A novice who could not or who would not obey his Superior is unfit for a life of Community. Obedience is blind, that is to say it does not consider as such the imperfections or virtues of the Superior, but only his quality of representative of God. Charity ought to be patient and proof against our neighbor's imperfections. It ought to be universal and extend to all without exception: private friendships are the plagues of Communities.

(6) On their arrival at the Novitiate the novices enter into a new world and commence a new life. They can apply themselves to those beautiful words of St. Paul. "Quae retro sunt





obliviscens, ad ea vero quae sunt priora extendens me ipsum, ad destinatum persequor."

They are exhorted to forget the habits of their former life, to cast away the school-boy character which is light-headed, undisciplined, inclined to blame, doing with preference that which is forbidden by the Rule and obeying only by constraint. It ought to be sufficient for a good novice to know that God sees him and that he is destined for the holy and redoutable functions of the priesthood. Let them take for rule of their conduct these words of God Himself, "Ambula coram me et esto perfectus."

(7) If the novices change the secular spirit for the spirit of faith, they will make in a very short time vast progress in virtue. Faith is the soul of spiritual life, but it must be the rule of our thoughts, our judgements, our



will, our sentiments and of all our actions, the slightest of which, if it is done for God, merits an eternal and supernatural recompense.

(8) The practice of humility is not less necessary than that of faith. We are so unfortunate that even our virtues are a source of danger for us. And however our pride is so great that the Son of God has been obliged to come down from heaven to teach us humility. Faith gives birth to virtues, humility preserves them and assures their merit; but without humiliations generously received there can be no humility. The novice, if he is wise, will thank God for those that may be imposed on him. Pride is the father of heresies, schisms, revolts, disobediences, cabals; at all price and by all means we should war against it. The directors of the Novitiate would fail in



the fulfillment of their duties if they did not try their novices by some humiliations, to expose the Society to receive in its bosom proud men would be to expose it to a certain ruin.

(9) The love of the Rule is one of the principal virtues of a good religious; the novices shall observe with exactitude all that is prescribed by theirs. This rule should be more severe than that of the Seminaries because the Priests of St. Basil ought to approach more to the virtues of our Lord than those of the secular clergy; it is less severe than that of the great religious orders because we are called to a different perfection and of an order more accessible to the common of men.

(10) The founders raised up by God for the establishment of new religious orders have



generally been favoured with supernatural knowledge and they have given to their Communities a character formed to the necessities of their time and to the designs of God. Our little Congregation has not had the good fortune of being established by a canonised saint; it has not even had a founder properly speaking, several venerable priests having co-operated in the work of making it what it is today. A truly religious and priestly spirit has however taken root in it, spirit that the "souvenir" of the virtues of our pious predecessors will continue to perpetuate. The Gentlemen who have the direction of the Novitiate would do well to recall often to the minds of their dear novices the beautiful examples that our fathers have left us, insisting particularly on the following virtues: regularity, simplicity,





equity, interior life, love of study, retirement from the world, abnegation of one's self, softness and firmness, union of minds and hearts, active and prudent zeal; spirit of order, economy and poverty. They will recall more particularly to the novices the venerable men who have successively governed the Novitiate.

(11) All holy priests have been men of prayer. It is the spirit of prayer that makes saints, that renders Societies flourishing, that furnishes an easy and universal means of acquiring all virtues, of surmounting all temptations and of fulfilling all duties. Prayer is an elevation of the soul to God; one can pray everywhere, because everything in nature, in society, in us and out of us, in the past, in the present, in the future, in life, in death, in time and in eternity speaks to us of God.



The abandonment of prayer is the greatest misfortune that can happen to a priest. Listen to the Holy Ghost, "Desolatione desolata est terra quia nullus est qui recogitet corde."

(12) Some studies are made during the time of the Novitiate but they only occupy a secondary place; although we should all love study: the important, the essential, the only thing necessary is our sanctification, it is there the proper work of the Novitiate. Our Community has certainly need of learned men, but it has yet more need of saints. If God daigned to let us choose between a saint and all the savants of the Academy we should choose the saint without a moment's hesitation. "Quaerite primum regnum Dei et justitia ejus et haec omnia adjicientur vobis."

(13) Our Community is the smallest of all,



but it is ours, and we ought to like it better than the others, as one likes his mother, his family with a love of preference although they may not have those brilliant qualities that we would like to see in them. Our Community is the mother that God has given us, the family that Providence has chosen for us; let us be attached to it with all our heart and all our will. "Haec requies mea in saeculum saeculi, hic habitaculo quoniam elegi eam."

(14) At the end of the time of trial the novices will be permitted to bind themselves by temporal vows to the little Congregation of St. Basil; before making the perpetual they should reflect long and deeply, should pray, consult. An engagement for all our life is a serious thing: to promise without having the determination of keeping this promise would be



lying to the Holy Ghost.

(15) But let them be animated with a holy courage, "Si labor terret, merces movet." Our only desire is to work for God and the Church. "Esto fidelis usque ad mortem et dabo tibi coronam vitae."

#### PARTICULAR RULES

(16) To enter into our Community, it is not sufficient to have a vocation for religious life, we must also be called to the holy priesthood, because the members of the Congregation of St. Basil ought to be priests or aspirants to the priesthood. For this motive and to the end that we may proceed with a suitable maturity the postulance of the non-ecclesiastical aspirants, that of ecclesiastics not yet priests and that of priests forming a separate class, will be determined by the Superior





according to the circumstances. If the probation is made in one of the Colleges, it would be of a year's duration. The Superior General reserves for himself the power of abridging or lengthening the time of the postulance.

(17) The postulants will commence and finish their probation by a retreat of eight days. The last one will immediately precede their entrance into the Novitiate.

(18) The postulants will observe the Rules of the Novices or that of the House in which they will make their probation.

(19) The Novitiate will be at least of one year's duration.

(20) The duration of the Novitiate shall be without interruption; leaves of absence, were they only for two or three days, cannot be granted unless by the Superior General and for



most serious reasons. If the absence lasted for more than a month without the authorisation of the Superior General, the time already passed in the Novitiate would not count for the novice.

(21) The course of spirituality will be closed during the months of August and September; but the novices will be obliged to analyse some ascetical work, translate a portion of Holy Writ, and compose a sermon or homily. They should give an account of the work that has been assigned to them before the end of the month of September. During this time, no changes will be made in the spiritual exercises unless in the hours when the Superiors will judge proper.

(22) The novices can not write nor receive any letter unless it has been read beforehand by the Superior or by the Directors.



(23) They will receive no visits, not even those of their parents without the permission of the Superior who will determine the hour, the place, and the duration.

(24) They will faithfully observe all the articles of the Rule, never derogating from it without permission. If a dispensation were required for some slight matter and for once or twice the novices might address themselves to the Director; if a dispensation were required for some important point of the Rule, or if it were to last for some time the Superior's authorisation would be necessary. In grave cases the Superiors might deliberate with his confreres and if it were necessary would refer the matter to the Superior General.

(25) The novices should quit all at the first sound of the bell, leaving if it were



necessary a word incomplete and a letter half-formed.

(26) They shall go in silence from one exercise to another in silence, not daring to pronounce a single word without necessity, even in a whisper. Silence should be regularly observed in the interior of the house, unless in the recreation room. The recreation commences after a little signal given by the Superior and finishes at the first sound of the bell.

(27) They will assist at all the exercises with modesty and attention, the eyes turned towards the ground, the countenance grave, and with an air of interest.

(28) They will try to keep always in mind the holy presence of God, or at least they will recall it to their attention from time to time. They will apply themselves to the





holy exercises of ejaculatory prayers.

(30) All voluntary infractions of the Rule and even the involuntary ones, if too frequent, will be punished. The novices are obliged to declare them privately to the Superior or to the directors, or publicly at the chapter or "Coulpe". Grievous faults should be privately told to the Superior.

(31) The grievous faults may be reduced to the following: Smoking anywhere during the time of the Novitiate, drinking liquors and introducing them into the house, separate bands and private friendships, sowing discord among one's confreres, speaking disrespectfully of the Rule and of the Director, humiliating and afflicting a confrere.

(31) An obstinate refusal to obey, a want of goodwill to correct his defects, habitual



violations of the Rule would prove that the postulant or novice are not made for religious life; they should leave the Novitiate.

(32) God forbid it, if some false brother entered amongst us having bad books in his possession, or if he held conversations contrary to faith and morals, the novices should denounce him to the Superior, and he should be chased ignominiously.

(33) The following are the principal punishments: 1. to be deprived of Holy Communion; 2. not to be allowed to serve Mass or to take his rank during religious ceremonies; 3. to be obliged to stand aloof during the different exercises; 4. to be obliged to make one's excuses privately or publicly according to the case, to those whom we may have slighted; 5. to be obliged to go on one's knees at the



chapter, in the refectory and to remain there until a signal given by the Superior; 6. to be placed at the foot of the table in the refectory; 7. to be condemned to take one's recreation alone or to remain at the house walk days; 8. to be obliged to recite certain prayers or to do some extra work, such as sweeping the dormitory, study hall, etc. out of one's turn.

The novices for the purpose of maintaining their fervor and of expiating their numerous faults are invited to ask the Superior from time to time for some of these humiliations.

(35) The chapter is held once a week and is presided over by the Superior and has for object the advices to be given to all and to each one separately, the general and particular reprimands and the punishments to be inflicted. Each novice receives on his knees the advices,



the reprimands and the punishments which concern him and only sits down again when he has humbly kissed the ground.

(36) "Coulpe" takes place also once a week; it consists in the confession of one's exterior faults and in the reception of the penance. The postulants are permitted to take part in this exercise.

(37) There will be two spiritual conferences a week. The Superior will speak when he thinks proper. A question of spirituality will be succesively given to each novice, he will treat it on paper or otherwise.

(38) Twice a week, Sunday and Thursday, the novices and the postulants united together under the presidency of the Superior will render an account, turn about, of one or several chapters of catechism; they will be interrogated





by the novices. The Superior will make some observations if necessary.

(39) Every novice who comes to an exercise already commenced will kiss the ground and remain on his knees until a signal given by the Director. If it is in the chapel he will take his place behind all the others until the end of the exercise. In the refectory he will place himself at the foot of the table; in the study hall, after saying the Veni Sancte he will kiss the ground and take his place; in the dormitory he will recite a Pater and Ave beside his bed.

(40) The novices ought to contract the habit of waiting on themselves; therefore they will blacken their own boots, make their beds, sweep turn about their dormitory, the study hall and the chapel, and fill their lamps. The servant



will be charged with the emptying and washing of the "vases de nuit".

(41) All the exercises will commence and finish by prayer. In the absence of the directors, it will be recited by a novice designed to that office. This same novice will grant permission to leave the place of reunion in case of necessity.

(42) The function of sacristan and of bell ringer will be confided to two novices.

(43) The novices should acquire habits of cleanliness. They will have above all great care to keep the chapel clean.

(44) In their clothes they will have nothing which may resemble either luxury or vanity. They will wear none but woollen cinctures.

(45) The postulants and the novices will be always very respectful in speaking to the



directors or to the Superior.

(46) They will go to confession once a week and to direction every two weeks.

(47) With their confreres they will observe all that is prescribed by politeness and christian charity.

(48) They will show one another their faults in a spirit of charity; such as some defects in the tone of voice, in the manners, in the language, pronunciation, rubrics, etc.

(49) The last quarter hour of the evening recreation is employed in spiritual conversation, or in speaking of some edifying things.

(50) Before and after walk, they will pay a short visit to the Blessed Sacrament. If on the road they meet with a church, they will enter an instant to adore Our Lord. In walking their conversation might roll on useful and



edifying subjects. They might also say their beads or the little office of the Blessed Virgin, the whole or a part of it.

(51) If the weather permit, they will go to walk on Monday and Thursday in the evening. The novices will have a day of rest once a month and during the months of September and August once a week. They will not be required to study during the first week of the month of August. They will go out to walk but once a day.

(52) The novices will not go to the kitchen and will have no communication with the servants; if they have need of their services they will address themselves to the Superior.

(53) During the meals they will be a lecture. Permission to speak will only be given in the case of a bishop or the Superior General dining





at the same table as the novices or on some other extraordinary occasions.

(54) The novices will try to make at each meal some slight mortification which will be seen by nobody.

(55) The Superior or the directors will from time to time show the novices how they should conduct themselves at table, and will teach them the rules of politeness.

(56) The novices will recite every day the little office of the Blessed Virgin.

(57) Every month they will make a retreat of one day and the preparation for death as it is practised in the Community. The same rule will be observed for the other exercises of piety that are performed in the house at Annonay.

(58) In case of sickness, the novices will



serve one another fraternally. One of them will perform the functions of infirmarian.

(59) The novices are forbidden to eat or drink anything whatever outside of the house unless they have obtained a special permission from the Superior.

(This translation was made at an early and most likely in France because in several places words have been left in French. The handwriting bears a resemblance to that of Father McBrady's, Cf. Mss. # 75 of St. Michael's College Archives).



Montréal, Grand Séminaire,

9 avril 1877.

Au Rev. P. Vincent, Prov. C.S.B.

et Supérieur du Collège St. Michel

à Toronto.

Mon Révérend Père:

Je ne puis que bénir la  
Divine Providence d'avoir dirigé vers votre  
bonne Communauté les deux jeunes gens, Messrs.  
Dowdall et Teefy, qui nous ont quittés dern-  
ièrement pour aller commencer leur noviciat.

Mr. Dowdall faisait la seconde année de  
théologie dans notre Séminaire et Mr. Teefy la  
3e. année. Tous les deux nous ont toujours  
donnés pleine satisfaction par leur bonne  
conduite, leur régularité, leur piété et leur  
bon esprit.

Mr. Teefy a toujours été un de nos meilleurs



séminaristes pour l'ensemble des qualités du coeur et du caractère. On peut dire qu'il est déjà établi dans la vertu. Et bien qu'il n'ait pas une talent brillant, il est cependant doué d'une bonne intelligence, et joint à cela beaucoup de bon sens et de savoir faire. Il aura besoin d'être un peu ménagé pour rapport aux études.

Mr. Dowdall n'est pas aussi mûr que le précédent ni aussi complet au point de vue des qualités pratiques, mais ce sera un homme d'études, doté d'une certaine perspicacité dans les matières théologiques et d'une talent au-dessus de l'ordinaire.

J'espère donc que ces deux bons jeunes gens répondront de tout leur coeur aux grâces de leur sainte vocation et qu'ils se montreront dignes de la grande faveur qui vient de leur





être faite.

Me recommandant tout particulièrement à  
vos prières et S. Sacrifices, je suis avec  
un profound respect,

Mon Rév. Père

Votre très-humble et dévoué serv. en N.S.

L. Colin, P.S.S.

(Original in the General Archives)



✦ Sandwich 28 Sept.

Monsieur le Supérieur,

Not the Supr. Gen. b  
[Sunderin - in Toronto  
judging from the  
date of the Supr.  
letter.]

A mon retour d'une course dans une des Missions voisines de Sandwich, je trouve la votre du 23 inst. et je m'empresse de vous dire qu'en vérité je ne puis consentir en aucune façon à ce que vous donniez connaissance à Mgr. de Toronto de la communication confidentielle qui j'ai cru devoir vous faire. Si j'eu pu prévoir votre manière de voir à ce sujet, j'avais expédié directement ma lettre à M. Malbos, mais j'ai pensé vous faire plaisir en vous donnant cette marque de confiance et de plus mes conversations avec M. Malbos, L'Année dernière, m'avaient conduit à croire que vous verriez avec plaisir l'installation définitive et assurée de vos Messieurs au Collège de Sandwich.



Maintenant je serai franc avec vous. J'ai de bonnes raisons pour ne pas vouloir communiquer avec l'Eveque actuel de Toronto sur cette affaire, et je ne puis consentir à ce que vous fassiez usage de ma lettre pour le mettre au courant de mes dessins. Je désire donc que vous mettez ma laettere à M. Malbos immédiatement à la poste, ou que vous me la renvoyez ici à Sandwich. Si vos Messieurs s'etablissent solidement à Sandwich comme je le désire, nous verrons alors jusqu'à quel point il sera possible d'entrer dans vos idées au sujet du cours d'étude dont vous parler dans votre lettre. Je suis bien aisé de vous dire cependant que je suis décidé à ne rien négliger pour bien ~~lutter~~ de le College que l'Eveque de Detroit encourage de toutes ses forces, au point qu'il l'a recommandé Dimanche dans sa *Cathédrale*



et qu'il va publier une circulaire pour son Diocèse - or il n'y a pas moins de 25 mille Catholiques à Détroit et plus de 100 mille dans le Diocèse. Le Collège de Sandwich ne peut donc manquer de prospérer s'il est conduit par des mains habiles, car il sera alimenté par une bonne partie du H. Canada, et par le Diocèse de Détroit, de Fort Wayne, de Cleveland dont J'ai vu les Evêques depuis mon retour d'Europe.

Mon intention est donc que vos Messieurs y soient installés aux vacances prochaines, et à leur défaut une autre Congregation qui, j'ai bien de le croire, ne sera pas prier.

Il n'y a donc pas de temps à prendre et au fond je ne puis comprendre quel droit l'Evêque de Toronto aurait à être consulté dans cette affaire. Veuillez donc bien prendre ma lettre toute de confiance, mon avenue, et me renvoyer





la lettre à M. Malbos, si vous ne croyez pas  
devoir l'expédier immédiatement vous-même.

J'écris à la hâte pour ne pas manquer le  
courier.

Avec respect & estime

vous in Xto.

+ Adolphe

Ev. de Sandwich.

(Original in the General Archives)



✦ Sandwich, C.W.

21 Sept. 1859.

Mon Cher Père Malbos,

En vous écrivant de Paris au mois de Mai dernier, je vous laissais suffisamment entrevoir que je ne renonçais pas à Annonay au sujet de notre petit Collège de Sandwich. Seulement comme il m'était impossible de rien dire alors, je me réservait de reprendre les négociations en temps favorable pour ne compromettre personne. Enfin ce jour est arrivé, "the coast is clear", les bons Pères de Sandwich vont se retirer au commencement d'Octobre prochain, et l'Evêché se charge de la desserte de la Paroisse. Je dois vous dire que ce changement s'opère à l'amiable, et que j'ai offert au Rev. V. Murphy, Visiteur, d'établir une Résidence à London, ce qui est



encore sous considération. Quant au Collège, tout le staff est renouvelé. Je suis donc enfin libre d'inviter vos bons Pères à Sandwich et je le fait par votre canal, parceque outre la connaissance que vous avez des lieux, je me flatte que vous me connaissez assez pour croire vous-même et faire croire aux autres que je désire agir avec une loyauté parfaite. Si j'ai gardé le silence jusqu'à ce moment, c'est uniquement parceque l'expérience m'avait péniblement démontré que tant que les Pères seraient curés de Sandwich, il serait impossible de donner le Collège aux Messieurs de St. Basile. Mais aujourd'hui que l'Evêché se charge de la Paroisse, l'obstacle principal étant levé, je suis heureux de pouvoir vous offrir sans crainte la charge du Collège. De plus, je serai par la suite en mesure de vous donner aussi une bonne



et belle Paroisse dans le voisinage, qui servirait de maison de campagne pour vos Messieurs du Collège. Quant aux conditions par rapport au Collège, la vérité est que je n'ai pas en le temps encore d'y réfléchir bien sérieusement, mais j'ai la confiance que nous pourrions nous entendre facilement, car je suis sincèrement disposé à faire un concordat solide et libéral. Je n'ignore pas qu'une Communauté doit désirer des garantis convenables d'indépendance et de stabilité. Je suis donc disposé à accorder toutes celles qui pourront dépendre de moi, et à le faire de manière à me lier moi et mes successeurs, parceque je comprends que la chose doit être ainsi pour la prospérité de l'oeuvre, et partant pour le bien général. Soyez donc persuadé, Cher Père, que je serai large à ce sujet autant qu'on pourra le désirer raison-





ablement. Je désire donc que vous qui connaissez le peuple et les circonstances locales, vous occupiez avec vos Messieurs à dresser un projet de concordat au sujet du Collège de Sandwich que je vous offre aujourd'hui. Ne pouvant me désaisir entièrement de la propriété, comme vous savez, je puis néanmoins faire l'équivalent par un bail emphytéotique de 99 ans, vous cédant ainsi en réalité le Collège avec 15 ou 20 acres de terre, à la seule condition que vous ne pouvez pas faire un sous-bail avec quique ce soit sans l'agrément de l'Evêque. C'est dans cette vue que j'ai réservé ce terrain, ayant loué toute la terre à moitié à un bon fermier irlandais venu de St. Thomas, qui pourra remplacer avantageusement le bon frère Fuche bien triste à l'heure qu'il est. De plus, je consens à vous abandonner toute



l'allocation du Gouvernement, et à renoncer aux avances déjà faites par moi ou par l'Eglise, à la condition que vous assumerez la dette actuelle d'environ £ 1,200, et que si le Collège prospère, comme cela ne peut manquer, toutes vos économies seront employées en faveur de cette oeuvre qui sera la vôtre et ne passeront pas ailleurs sans l'agrément de l'Evêque. Il serait indispensable aussi de s'entendre par rapport aux services que le Collège devrait rendre nécessairement à la Cathédrale, tant pour la dignité du culte qu'afin d'exercer les enfants aux fonctions ecclésiastiques, et leur en inspirer le goût. Avec un peu de bonne volonté de part et d'autre, cela pourrait s'arranger à l'amiable, et avec des avantages réciproques. Pour ne pas compliquer trop les cours, l'anglais devrait être le principal, comme à Toronto, et le français



l'accessoire. Le cours commercial est tellement indispensable dans ce pays que je pense que sans cela le Collège languirait, ou du moins ne répondrait pas aux besoins du plus grand nombre. Ce cours devrait donc être soigné particulièrement. C'est dans cette vue que je me suis assuré cette année des services d'un catholique anglais, élève d'Oscott en Angleterre où il a enseigné dans une grande école *modèle* pendant 12 ans. Comme c'est un laïc marié, il loge en dehors du Collège ou il ne vient que pour sa classe à raison de six heures par jour. C'est un gentilhomme de haute éducation, et un catholique pratiquant qui ne fera pas regretter l'ami Girardot. Quant à l'école commune, elle se tient hors du Collège, et les Soeurs ont la majorité des enfants, outre les filles.



Vous êtes maintenant tout à fait au courant de la question, et j'espère, Cher Père, que malgré les dures épreuves que vous avez eu à essuyer à Sandwich, vous n'aurez pas moins de zèle pour l'oeuvre de Sandwich que vous en montrez quand nous causions ensemble sur ce sujet. Votre départ ne change rien à la question, car outre que je n'ysuis pour rien, personne même ici n'en sait la raison, et au contraire on parait penser ou que vous avez été rappelé au France, ou que vous y êtes allé pour recruter des sujets, ce qui sera la vérité, j'espère. Pour moi, je n'ai aucune objection à ce que vous fassiez partie de la petite colonie que votre vénérable Supérieur Général m'annonçait peu de jours avant mon départ pour l'Europe; mais comme je vous aitoujours parlé en bon et franc ami, je pense que vous ne devrez





revenir que comme Procureur ou professeur avec un Supérieur qui serait votre doyen d'âge et d'expérience. C'était du reste ce que vous désirez vous-même. Dans ce cas, j'ai l'assurance que vos bons Pères pourraineront faire ici une fondation solide et très utile à la religion, et même indirectement à votre maison de Toronto. J'espère donc que votre vénérable Chef reprendra les choses avec moi ou elles en étaient au moment de mon départ pour l'Europe: nous sommes actuellement dans des conditions beaucoup plus favorables à tous égards comme vous voyez; aucunes des difficultés que vous avez rencontrées et que vos Messieurs auraient également eu à rencontrer s'ils fussent venus en mon absence, n'existent maintenant. Je puis vous garantir que vous n'en reconctrez aucune de la part de l'Evêché où vous ne rencontrerez point de rivaux



jaloux, mais au contraire de vrais frères et amis, sans parler de l'Evêque qui sera votre ami et protecteur. Si donc vous acceptez ce plan général, vous pouvez regarder comme sacrée la parole que je vous donne, et venir quand vous jugerez convenable; le plutot sera le mieux.

J'ai entendu dire qu'un autre corps qui a déjà plusieurs établissements dans les Etats-Unis accepterait volontiers Sandwich si on le leur offrait; mais j'ai confiance en St. Basile, et comme nous sommes déjà engagés de part et d'autre, je n'y renoncerai que lorsqu'ou m'aura refusé positivement. Si j'ai tant tardé à répondre à la bonne offre que me faisait votre vénérable Supérieur, il comprendra maintenant que je ne pourais faire autrement après les explications que j'ai données plus haut. Mais



du moment que le départ des Jésuites a été réglé définitivement, ce qui était la difficulté principale à lever, vous voyez que je n'ai pas perdu de temps à accepter une offre qui m'a beaucoup réjoui dans le temps, mais qu'il eut été difficile de mettre à exécution pendant mon absence, et dans l'état où se trouvaient les choses à cette époque.

Veillez bien, Cher Monsieur, offrir mes hommages respectueux à votre vénérable Supérieur et me croire avec estime & affection,

Votre tout dévoué en N.S.

♦ Adolphe

Ev. de Sandwich.

P.S. Je suppose que vous savez que des nouveaux reglements de la poste obligent à affranchir toutes les lettres allant et venant outre-mer, sous peine d'être renvoyées à leur auteurs



respectifs.

2 octobre. Voici votre lettre qui me revient de Toronto: je l'avais envoyée au bon Père Soulerin qui me la renvoie en me disant que puisque je ne veux pas consentir à ce que l'Evêque de Toronto soit consulté il préfère s'abstenir de prendre une part active cette fois, ayant eu trop des désagréments auparavant à ce sujet. Cependant Mr. Soulerin me dit qu'il est loin d'être opposé au projet quoiqu'il n'ose pas expédier cette lettre lui-même à *son adresse*.

Veuillez bien présenter mes hommages à Mr. votre nouveau Supérieur Générale.

♦ Ad. Ev. de S.

(Original in the General Archives. This letter was addressed to Father Malbos, professor at Annonay)





Toronto, June 2, 1868.

Mon bien cher et veneré Supérieur.

Je vous ecris ces quelques mots à la hate pour accuser reception de votre dernière ainsi que de la circulaire. Tout va ici comme d'ordinaire. Mr. O'Connor se remet. Voici les conditions auxquelles Mgr. Walsh nous offre son Collège de Sandwich:

I, (Bishop Walsh) would lease to the members of the order of St. Basil the College of the Assumption at Sandwich and fifty acres of land adjoining it together with very excellent stables, barn, with house and farm house for 499 years on the following terms:

1st. The Fathers engage to keep in the said College an efficient staff of professors to teach the various branches of science and literature which comprise a catholic collegiate



education.

2. They agree to pay a mortgage of four thousand six hundred dollars which now encumber the College.

3. After a period of six years, dating from the time they take charge of the College, they engage to educate annually free of charge any three young men selected by the Bishop if the boarders number at least fifty with one more student if the number of boarding students is sixty or above that number.

4. The Bishop engages to entrust the Mission of Sandwich to the pastoral care of the Basilian Fathers on the same conditions as those on which the secular priests of the diocese hold their respective Missions. The Bishop, of course, reserves to himself the right of removing from the charge of the Mission any



Basilian Fathers who might not give satisfaction as to his priestly conduct and the proper administration of the spiritual and temporal affairs of the Mission.

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Such are the conditions. Now there are fifty more acres of land attached to the College that Bishop Walsh would leave to us during his lifetime and that should be embodied in the contract. The first condition seems to me too general in terms. Word in a way to secure justice. Annoyances on score of efficiency.

On the second condition. The Bishop is ready to give us a mortgage on the property were we to borrow money to pay off the present mortgage or invest for so doing any funds of the Community.

On the 3rd. I have no objection to make.



On the 4th you may insert any clause necessary to secure good order in the Community, as to the relations between the members of it P.P. of Sandwich and his Superior at the College. Insert also a clause by which all improvements made by the Community should be made good to it at any time that for any cause or another they might have to leave the place.

I have sent copies of your last to Father Hours enjoining the most strict secrecy. I have not as yet heard from him since.

We are all well in the House. We will have our distribution on the last day of June. If I go to home this year I will try to do so in time to be present at the General Retreat which I think will begin about the 15th of September. I will try to put every thing in order before leaving. Father O'Connor is getting





strong. I believe he never will be able to teach, but may be very useful in many other ways. Please give my most kind remembrance to all the confreres. Please give M. Brady sixty francs that his father gave me yesterday. They are all well at his place. We all join in love to you.

Your devoted confrere

C. Vincent.

Toronto 2d. juin 1868.

(Original in the General Archives)



ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

June 17th, 1868.

Very Rev. & Dear Superior,

It is already some time since I received your affectionate letter, wherefrom I learned with much pleasure that all the confreres in France were enjoying so good health and that the Community generally is so prosperous. Long may it continue so. I sincerely hope you may be able to agree as to the conditions under which you would accept the College of Brionde, particularly as you have the men to spare. It is rumoured here that you have some intention of sending a colony to London. I think it would be a very excellent move, but it will require a pretty good staff of professors for such an undertaking,



to be able to compete with the other English Catholic Colleges. I think, however, every effort should be made to establish a College there, particularly as I understand you are much encouraged.

You are aware that Bishop Walsh has made us offer of Sandwich College. He says he feels certain that we would have a hundred boarders at least every year; and he constantly speaks of the project in the most encouraging manner. However we have had our fingers burnt there once already and we should be very prudent in what we do. The Superior and I were to have gone up there this week to see the College grounds, but Bishop Walsh who was to meet us there had been prevented from going so that our visit has been postponed until some time in the vacation. I have delayed my letter until now



to give you my impression about everything, but since I cannot do so at present, I shall not fail to do so when I shall have seen for myself. As you are already informed of the conditions under which we can have the College I will not repeat them. The Bishop gives us a year to consider the matter, and seems to be acting most fairly and honourably towards us, and appears to be most anxious that we should accept. I trust, however, that you will allow nothing to be done without your consent and your full knowledge of every essential point. I say this on account of the too hasty action in the case of the Louisville College. It has already occasioned a good deal of heart-burning. The attendance at it this year has been very poor, and its prospects for the present are not very encouraging. In that Diocese there are French,





Irish, & German priests, about equally divided, and each nationality is quarrelling with the other two, and all against the Bishop. Until there is union amongst them we cannot hope to have the College well attended. I believe the monetary difficulties of the College are settled for the present, as the Bishop has advanced Father Hours \$2000. The Bishop and Father Hoffre seem to take a real interest in the Institution. Father Hours, I fear, is too despondent, but perhaps he has some reason. It is my private impression that he is but poorly seconded by his staff, at least such as are members of the Community. You will please remember that this is only my own private opinion.

In your letter you speak about the Annual Grant. We as well as the other so-called sectarian Colleges & Universities in the Pro-



vince of Ontario have received the usual grant for the last two years, but the Government has given notice that they will continue it no longer. Nevertheless it is expected that there will be a discussion on the matter when the Local Parliament will meet, as it is well known that a good many of the Members are in favour of sectarian grants. But the Government is strong, so that I fear the chances of receiving any more assistance are but slight. I hope I may be disappointed. Should my fears be realized the Toronto University and the Upper Canada College will be the only ones aided, and their revenues arise from fixed endowments and not from annual grants. The Grammar School Teachers of the Province held a meeting in January last and made a pretty vigorous attack on the Upper Canada College. They wish to have all the Public



Lands (amounting to 66,000 acres) held at present by that College divided amongst the Grammar Schools, as they maintain that the College is nothing more than a grammar School. Their next semi-annual meeting will be in August when some united action in the matter is to be taken by them; If they succeed, which I scarcely think probable, it will destroy that College. At the same meeting they are to draw up a fixed curriculum of studies for all the Grammar Schools of the Province. This will be a move in the right direction, as it will do away with a good deal of the expense at present incurred in buying books. I shall endeavour to send you a copy of their proceedings. In the three medical Schools of McGill College, Victoria College, & Toronto University, the Gold Medals for the final examinations of the



year have been taken by Catholics. In Toronto by our old pupil John Cassidy. He has commenced business in Toronto and is likely to do well. His brother was ordained subdeacon at Trinity. But I am giving you news of these things, I am forgetting what I know interests you most, our own College. All the professors and pupils are quite well and are now most busy in preparing for the distribution which takes place on the 30th inst. None is sorry that it is so near, as all are anxious for the grateful repose of the vacation. St. Basil's day was celebrated in the usual quiet fashion. We had the pleasure of seeing many of our attached friends at table with us on that day and amongst them were the Bishops of Toronto and Hamilton. Our Band aided very materially in the amusements of the day. It is becoming quite proficient





under the direction of Father Chalandard, who is quite an acquisition to it. He appears quite satisfied and does not appear at all homesick. As yet he does nothing but occupy himself about music. Mr. Murray is now enjoying very good health, better than was ever expected by any of us. There is also a wonderful improvement in my own health. I think I am now fully as stout as ever I have been. I still occasionally feel a slight pain in the lungs, but even it is disappearing gradually. Some here, amongst whom is Dr. Philbrock, think I should not teach any more, but I have much better hopes of myself, for I do not think I could have improved so much, were my lungs materially injured. You, then, may give good news of me to the confreres in France, and at the same time, thank them for the kind interest



they take in me. I have no doubt I may attribute much to your & their prayers, and I hope they will be continued. The Superior and the other members of the House unite in most affectionate wishes for your welfare. Present my kindest regards to my confreres of Annonay, as also to Fathers Prevot & Moloney; and do not forget M.M. Achille & Raymond. Give me news of them when you write. Now, Dear Superior, Amen. That you may long have the same good news of yourself and our French confreres to give us as in your last letter is the sincerest wish of

Your devoted son

Denis O'Connor.

P.S. Please send the enclosed letter ot Mr. McBrady. Perhpas its contents might interest you.  
(Original in the General Archives)



ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

Aug. 24th, 1868.

Very Rev. & Dear Superior,

My object in writing to you at present is to make known to you what I have seen and heard with regard to Sandwich College. I should have sent this by Father Vincent, but to within a day of his departure I was spending vacation in my family, and hence could not set myself down seriously to the work. Nor could I well do it before today on account of being much upset during and after the Diocesan retreat which terminated on last Saturday.

In company of Father Vincent I visited Sandwich College towards the end of last month. We first went to London to see Father Bruyère, at present Administrator of the Diocese. He accomp-



anied us to Sandwich, and was kind enough to  
 take all possible pains to point out to us every  
 thing and to give us the fullest information on  
 every subject. His kindness to us was extreme;  
 and what I say of him, is equally true of all  
 the other clergymen whom we saw, and we saw a  
 good many. All seem most anxious that we should  
 take the Establishment, give us every encourage-  
 ment, and appear to have no doubt at all about  
 its success. I do not know if much importance  
 is to be attached to all this. For my own part  
 I believe the success of the Institution will  
 be due, for the most part, if not entirely, to  
 the effort of ourselves, should we take it.  
 I think however that now there will be none of  
 the opposing elements which existed in the time  
 of Father Malbos; and at least, if the priests  
 of the Diocese will not exert themselves in our





favour, they will not oppose us. The College is pretty well situated, but on the very same land a much better position could have been selected; but that is not to the point. The location is said to be very healthy by those who ought to know and from appearances, I am of that opinion myself. The building, with the exception of the roof, is substantially put together. The roofs was at first flat, but on account of leakage, another sloping one has been put on, and very badly. Instead of building up the gables with brick as should have been done, they were simply boarded like a barn; and though the roof itself the heavens are visible in a score of places at least. Consequently it must be completely renewed. The house is very badly laid out for a College. With the exception of the dormitories, the rooms



are nearly all too large for private and class rooms, and too small for study hall, refectory and Chapel. Considerable change must be made in the place some time or other. There is no basement story, except a small kitchen and storeroom at one end; and we were told that the depth of the foundations of the building is so little, that it is impossible to utilize any more of the cellar than at present. Moreover the drainage is so bad that during the thaw of the snow and during rainy seasons the floor of the kitchen is covered with water to the depth of several inches. This is caused by the drain being quite too small; and to remedy this a new drain of about a quarter of a mile in length must be built at considerable expense. There is no recreation room for winter and wet weather. Mr. Malbos, in his time,



put up a kind of closed shed for that purpose; but it is now in a ruinous condition, and will not stand over two or three years. Besides the floor is considerably lower on one side than the level of the ground, so that in heavy rains it is floating. I saw this myself. The House will have to be completely furnished before it can be occupied. There is no place built for servants, no wash-house, etc. For the present they might perhaps be placed in a portion of the house lately occupied by the Bishop, though it would be anything but convenient. I think, however, that they should not on any account be allowed to remain in the College. The supply of water is very limited. At present a good deal of the water has to be brought from the river. By laying out a certain amount of money, considerably more water might be



collected off the House. These necessary purchases and repairs, not including a house for servants and a laundry, will necessitate an expenditure of at least \$3,000 or \$3,500. I do not think the House as it now stands, can accomodate more than 60 Boarders, and it would be pretty crowded at that. Attached to the College are 120 acres of land of which about 10 acres are land of a pretty good quality; the remaining 30 are of difficult tillage, being hard clay land. I think in the written conditions given by Bishop Walsh he speaks of giving us only 50 acres. If we are to have any we must have all; because the profit of fifty acres would be very little, and we will require the whole to compensate for the four pupils whom we shall be obliged to keep and educate gratis for him. Do not on any account accept





less than the whole. I believe he will yield if you insist. There is a pretty good number of fruit trees growing on the grounds which of course will be profitable. On the land to be given with the College, stands the Bishop's late residence. This I believe His Lordship wishes to reserve for himself. It is not worthwhile objecting to this, as a great portion of it will be in ruins before 5 years; and at best it can be of no use to us, unless in course of time we might start a Noviciate there. It would do for that, by rebuilding a portion. It is very well situated, being in a much better position than the College and it could in every way equal Feysin. But I think it will be some time before we will require such an Institution in America. However who knows! God is good. I think I should mention to you that the Bishop



spoke to me at one time of making this House a refuge for retired priests. They might perchance be troublesome neighbours. But this of course is far in the future. At present the school of the Parish is taught in the College, and there is no other building fit for that purpose. Should we take the place we will be soon obliged to put up one; and it cannot be done, I believe under \$2,000. I believe for this reason, that I think that two district school rooms will be required, one for Boys and another for girls, since the Parish is pretty large. Still I cannot speak positively on this, as I forgot to make proper enquiries. Yet I think that even now Mr. Girarchene, the care-taker of the College, and his daughter are both occupied in teaching. This school will be under the control of the College, and one of



ourselves might teach the Boys' School; it would be so much gained for the College. All these things being so, here is what I would propose, should we take the College at all.

1. To take it for a few years on trial till we see if its success will justify us in continuing it.
2. In the meantime we should leave the College as it is at present and incur no expense but what would be absolutely necessary. Even a portion of the House should be still set aside for the Common school, so as not to incur the expense of building a School House.
3. Should the undertaking be successful, I would propose to build a new College entirely.

I fear you will consider my proposal extravagant; but first hear my reasons. The College, as it now stands, will soon become too small, if



it be a success, and we will be obliged to add to it; and even as it is now we must make repairs to the amount of \$3,500, must build a school at the expense of \$2,000, and put up a substantial house for servants and a laundry for at least \$1,500, making in all \$7,000, a pretty nice sum. This amount might be better laid out on a new College, made suitable in every way for the object intended, which cannot, by any means, be said of the present building. One half of the present building I would convert into a School for the Parish and the other half would answer very well for a laundry and as a dwelling for servants. And in case the Community should wish Sisters to have charge of the servants department of the College they would have a very good residence there. But I, for one, am not in favour of having them unless it





be to conduct the female school. Still another reason. The present College is almost invisible from Detroit, and presents a very poor appearance. By putting up a good building in a better position it would present well from Detroit, which would be the best advertisement for us, for you know how much Americans look to appearances.

It yet remains to say something of the church and parish. The Parish is entirely French, and will require a man who will have nothing else to do but attend to it. They say a middle-aged priest will be required, as the people will not confess to young priests. The Church is in a bad state of repair. The steeple was knocked down some time ago by lightning, and is still unrepaired. The walls are somewhat damaged on the inside, owing to a bad roof, and the whole



church must be soon floored and painted on the inside. (The church is of brick.) I think \$5,000 will be required to make these repairs. I do not know if it be well furnished or not. We were told that the people would pay for whatever would be done to the church, and also for the schoolhouse. I dare say they will so for the church, but I do not think they will do so for the school. They have already built the College, for that purpose and will not probably be willing to do any more.

I think I have now given you the full details, and I have done so conscientiously. There is yet the most important question of all. Is the success of the College sufficiently probable to entitle us <sup>to</sup> undertake it? Everyone to whom we spoke on the subject, said it will certainly have a good attendance of pupils. The London



Diocese will become very wealthy and the Catholics, in regard to those of Toronto, are in the proportion of 10 to 4. There is no College nearer to it on one side than Toronto, and on the other than South Bend, Indianaa. Should a College be built in Detroit; it would much injure Sandwich; but the Bishop of Detroit guarantees to build none during his time. It is possible that if the Sandwich College were well started during his life no College could afterwards be started in Detroit. From this you will see that I consider that the College must receive support from the States to be successful.

Now should you require my opinion as to whether we should take the College or not, I would tell you candidly, I scarcely know what to say. We have failed once in Sandwich, Louisville College is poor thus far, and is likely



to continue so; all this is poor encouragement to undertake this one. I will only say, let us take time and consider the question seriously, and not act with the same precipitation as we did in regard to Louisville. I have now stated everything as correctly and as fully as I remember. Should you require any further information, write and I will answer without delay.

I wish now to speak to you on a personal matter. By conversations I have heard here, and by a letter I received from France, I understand that I have been spoken of as Superior for Sandwich College in case we should take it. I trust however that you commit no such egregious folly. I have not the qualities necessary for the position. I have not the talent, the age (The priests to whom I spoke on this point said that an elderly man would be preferable to a





younger man for Superior, since he would inspire more confidence, and this is very necessary after the many failures in this establishment), nor the acquirements requisite. I am not sufficiently patient and would act with too much precipitation and would give way too much to despondency, if things would not go as I thought they ought. A reason of less account is that I would have to act under direction of Father Vincent, as he is Superior of all in America, and that I would find difficult to do because I have very little confidence in his administration. Our minds are essentially different and I fear we would be continually at logger-heads (I have told him this). I feel certain then that you will not think of me, but that you will send out some middle-aged man, a man of good parts, and a man of work.



It is very hard to expect that inferiors will work when the Superior does not do it. I believe that some of our Colleges would go much better were there more work and energy on the part of both Superiors and inferiors.

I am now done speaking concerning the College, and I fear you are tired of my long letter, I have no news to give you which Mr. Vincent will not impart. All the confreres are well, and are preparing for their classes which will commence on next Tuesday. Poor McCarthy's eldest brother died last week after a short illness from congestion of the lungs. The inclosed draft is for Father Vincent from Mother de Chantal. She called today and she wishes him to procure for her two crowns in additions to what he is to bring already. She wishes them to be of good quality. They are for statues



of the B. Virgin and St. Joseph, the same size as those in the Convent which he has seen. My compliments and best wishes to all my confreres.

Wishing you, Dear Superior, health and every other blessing, I remain

Yours very affectionately

D. O'Connor.

(Original in the General Archives)



ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

Oct. 29th, 1868.

Very Rev. & Dear Superior,

Your kind letter of  
Oct. 2, was received some days since, and gave  
us all much pleasure to find that you and all  
our confreres in France are in good health. We  
regretted very much to know that death had been  
visiting you as well as ourselves. But poor  
Father <sup>Cushin's</sup> ~~Confort's~~ death was looked for, whilst  
Father Cushin's came upon us without warning.  
But God's ways are good, though inscrutable, and  
He is able to compensate for the losses He in-  
flicts. I wrote immediately to Owen Sound and  
Louisville to ask them to say the two Masses  
prescribed, but I trust the good man by that  
time did not need our prayers. We are all much





gratified that the Masses for deceased members have been again made obligatory; we only regret that the number is not three instead of two. Before yesterday we celebrated the "Month's Mind" of poor Father Cushin. Most of the priests of the city were present at it. In my last letter to you I promised to give you a full account of his sickness and death, but as Fr. Frachon has already done so it is quite unnecessary. I will merely say that during the whole time of his sickness he was convinced that he would not recover; he never once mentioned his worldly affairs, never spoke of his class, nor even alluded to his family but once. When once he had confessed and received the Viaticum he seemed to have no further trouble. Though he suffered much his patience was proof against all. His obedience was truly edifying,



and to me very trying. During the first day of his illness he would not see me at all, for he said I would surely take the sickness and die, and then the College would be, as he said, without a head. But after that he completely forgot his injunction on me to stay away, and sent for me very frequently. Sometimes when he did not like to do or take something required by the Dr. or nurses, I merely had to intimate that it was better he should, and he did so without a murmur. I cannot say whether I was most edified or most confused by so prompt an obedience on the part of one so much my superior in virtue and in years.

Death has been busy amongst us this year. You will have already heard that Mr. Foy is also gone. He was well prepared and died well. He leaves after him a very excellent family. Mrs.



Foy bears up against her loss admirably. What a pious and good woman she is! I saw her a few days ago and she desired to be remembered to you very particularly. ~~Mr.~~ Shea too is very near death. He may be dead before you receive this. It depends a good deal on the weather, which is yet very fine; but if the season becomes rainy he will not last long. That disease of the country, consumption, is doing its work. All the rest of your friends in the city are well. In the College the health just now is very good; and everything works well. Things are about as when I wrote to Father Vincent. I suppose he showed you the letter for I told him to do so. I am sorry that you did not give us all the news about the Algerian College, as Fr. Vincent did not think it worth his while to say a word about it. So we know nothing about



Henceforth give us all news yourself. Since he left here he has written us only one short letter, hardly desrving the name. I think he might take more interest in us. I do not at all like the compliments you pay me in your letter, and I trust your usual prudence will prevent you from doing as you say in the event of our taking another College. I am astonished that you should institute a comparison between me and Father Deglesne. He was a saintly man, and God knows I have not the piety to curb the many defects which render me unfit for the duties of Superior. Moreover had I that office I could not conscientiously allow the laxity of rule which obtains here amongst the members, and I have not the tact nor the patience to bring about a better observance quietly. So I hope you will not render me and others miserable





by putting me over them. Do not for a moment believe that I am writing cant. I write my firm conviction.

I do not know what effect Fr. Cushin's death may have with regard to Sandwich College, but I have acted on your directions, and made enquiries. In my letter Fr. Vincent I stated that I had read in the papers that the Town Council of Sandwich had voted funds for building a Separate School. On the receipt of your letter I wrote to Fr. Bruyère to know if it were true. Here is what he says: "I do not hesitate to say there is no connection between the school and the College ... The town of Sandwich has to take care of its own schools. The different Superiors took charge of the school of their own accord. My impression is that you will have plenty to do with the boarders and day-scholars



who will come, in great numbers, from the towns of Windsor, Sandwich and Detroit. I repeat therefore that those who take charge of the College, will not have to provide a schoolhouse for the Parish. Hence the people are making, I believe, some preparations to put up a building for the use of the Sep. School, knowing that they are not to enjoy Assumption College much longer... The whole Diocese of Sandwich earnestly hopes that the Basilian Fathers may soon hoist the flag of St. Basil on the walls of Assumption College. For my part, and I am happy to say that the clergy and people of the whole Diocese share my opinion, I am sincerely convinced that nothing will contribute more to the material and spiritual welfare of western Canada, than Assumption College under the wise and prudent management of the Basilian Fathers." I have



given you his own words that you may judge for yourself. I do not know if what follows will influence you in any way. I was lately told, and by the person to whom the Bishop (of Toronto) said it, that Bp. Lynch, who expects to be Archbishop one of these days, intends to make Sandwich the "Petit Seminaire" of the Archdiocese, in case we should not take it. This does not surprise me; for he told the Sulpician who preached the retreat, that he would never have enough priests, until he would establish a Seminary of his own, because we had no vocations in the College (A huge lie!). A few days before he told all the priests at the retreat, amongst whom was this same Sulpician that he should soon have more priests than required; because of 36 boys who, two years ago, gave their names for the priesthood, only 4 had fallen



off. I cannot reconcile these two statements with truth. What a shame to make such a man Archbishop!

Just now the College Grant question is assuming new importance. The Protestant Colleges are bringing all possible influence to bear on the Government. I would not be much surprised if the Grants were continued, as the educated portion of the Community is favoruable to them. The principal papers are against them. All will soon be decided as the Parliament meets on next Tuesday. Do not decide anything with regard to Sandwich until we will see how things will go. Compliments from all. Good Bye.

Yours most devotedly

Denis O'Connor.

A short P.S. omitted.

(Original in the General Archives)





ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

Dec. 1st, 1868.

Very Rev. & Dear Superior,

It is now more than two months since the death of Father Cushin, and yet I have received no letter from you relating to it. I am very much surprised at this, and the only way I can account for it is that your letter must have gone astray.

My principal object in writing to you now is in reference to Sandwich. We had a visit from Bp. Walsh this week, and of course the principal topic of conversation was his College. He is evidently most anxious that we should take it. He desired me to write to you immediately, to ask of you to take the matter into immediate consideration, and to give Father



Vincent full instructions and full powers to act. He wishes you, in case his conditions can not be accepted, to make out conditions which will suit you, and then he will consider them. I think I told you before that last year when the Government voted the annual grants to Colleges, Sandwich was apportioned \$1500; but when the Premier found out that the College consisted only of an ordinary school, he refused to give the money. Bp. Walsh says that he will now probably receive it and if so he will give it to help pay off the mortgage. Moreover he says he has no doubt about the success of the Institution as the Benedictines, though very bad managers, had sixty pupils; and that his opinion is formed from what he knows of his Diocese, the richest in the Province, and from the unanimous opinion of his



priests. These, as far as I remember, are his own words. He also said that the Parish, by an arrangement made by the last priest, agrees to \$1100 annual dues and that the pew-rent is worth \$1000 more, and that he will exact nothing more from it than the usual "Cathedraticum". The conditions he offers, (I have them under my eyes) are much more advantageous than those accepted in the case of Louisville College. However I would propose on them the following changes: 1. That he give us a lease of all the land attached to the Church and College. 2. That in case we accept the debt, that he give us a mortgage on the property, until such time as the money advanced to pay it shall be paid back to whatever house shall advance it. 3. That, in the same way, he give us a mortgage for whatever amount will be necessary to furnish



the House at the start. I suppose "interest" would be required in both cases. 4. That we should not be obliged (after the six free years are up) to keep more than two pupils free of charge unless we shall have fifty boarders; not more than three unless we have seventy-five, and not more than four for any number above that. I think with such conditions we would be pretty well secured.

In all the conversation I had with His Lordship he seemed to desire earnestly that we should go there, and to wish to give us every fair-play. I think he is aware of the very absurd conditions that were accepted in the case of Louisville, and he may find that we are hard with him. However he never alluded to it. He never expects, he says, to see much of the fruit of that establishment, as he does not





expect to live very long, yet he doubts not there will be much fruit if we only take hold. I am very sorry to say that Bp. Walsh's health is not good; it was not much improved by his trip to Europe. I think it very probable that he will not live very long, and I regret it very much for I think he is really devoted to us.

The agitation on Grants to Colleges is now at its height. Petitions and counter petitions are pouring in every day to the Legislature. The Methodists in the interests of "Victoria College", Coburg, have worked well. They disseminated petitions, asking aid to superior education, all through the Province, and succeeded in obtaining about 20,000 signatures. The Presbyterians in favour of "Queen's College", Kingston, sent in a few petitions but not many. The Episcopalians and the Catholics did almost



nothing. In the Dioceses of Kingston and Ottawa, the latter made a very slight effort in behalf of College Grants. But in the three western Dioceses nothing was done. It is very much to be regretted as I think 50,000 signatures might have been obtained, and then I think the Government would not have dared to refuse. I often thought that if we had Bp. Charbonnel here again, there would be a different state of affairs. But Bp. Lynch, I think, does not care about us, and is afraid to displease the Government. I would have cost him no trouble to start petitions in the different parishes, but the Premier says he is a sensible man and knows how to mind his own business. I hinted pretty plainly to the Bp. several times that he ought to do something, but all to no effect. I sent in our usual petition, which



the Bp. signed. When it was ready Father Jamot wished me to wait and see how things would go. But I considered that it would then be useless and did not take his advice. Many of our friends wished us to send out petitions to be signed, and many of the priests would have been very glad to help us in the matter. But we did nothing, as it would have compromised ourselves and our friends. I have now no hope of getting any grant. The principal papers of the country are violent against it, the Government is opposed to us, and I think the majority of the members. However the friends of the College are to make an effort on Wednesday. The resolution I enclose you, will then be moved, but I, am almost certain it will be voted down, and even if carried I do not know if it would be beneficial to us.



Wm. Shea died on the 22. He was well prepared and died happily. In the College we are all well, and doing about as usual. Some pupils have left, and some have come so that we are about the same number. They already begin to talk of the Christmas holidays. All your friends in the city are quite well. I asked you once already to procure for me from Rome the right of a "Privileged Altar", but as you never alluded to it in your letters, I suppose you have forgotten it. You would oblige me very much by attending to it now. All the confreres of the H<sup>U</sup>se wish to be remembered to you very particularly... Compliments and good wishes to all, particularly "aux Anglais". I remain Rev. & Dear Superior,

Y<sup>U</sup>rs most affectionately

Denis O'Connor.  
(Original in the General Archives)





ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

Dec. 9th, 1868.

Very Rev. & Dear Superior,

Though I wrote to you  
a week ago, I will now trouble you again relative  
to some things in your letter of the 14th ult.  
which I received last Saturday. We are all very  
pleased to know that you and all our confreres  
in France are so well, and that the Noviciat and  
different Colleges are progressing so success-  
fully.

When I received your letter Bishop Walsh was  
in Toronto, so I made it my business to go im-  
mediately and make known to him the portion of  
your letter relative to him. He was much pleased  
and desired me again to repeat what I communic-  
ated to you in my letter of last week. He also



said that he had had an interview with the Premier of the Government, and that that gentleman told him that he would endeavour to give the money voted for Sandwich last year. The Bishop, should he get the money, will keep it until your decision is known; and should you accept, he will give it to us to furnish the House or will apply it towards paying the mortgage. I think it would be better to take it for the first purpose and then St. Michael's would not be obliged to furnish any money to Sandwich. He also told me to tell you to be in no wise uneasy about the mortgage as it is held by an old widow lady in Quebec who is just as willing to receive her six per-cent interest as to have the principal. He says we will not be pressed for payment.

I also spoke to him about the intended project of making it an archiepiscopal Seminary; but he



assured me that I was the first person he heard speak of such a thing to him. I know positively that Bp. Lynch has spoken of it to others, but perhaps it is only one of his castles in the air of which he builds so many. Bishop Walsh, however, told me that when he spoke to the Bp. of Toronto about giving his College to us, the latter advised him rather to give it to secular priests so that he might have it completely under his own control. This advice he received in silence, and still adhered to his own opinion. He assured me that ~~Y~~he would never give it to secular priests, and never to any other Religious Community than ours, if he can have us. His conversation throughout convinced me that he is, as you say in your letter, really devoted to us. I do not know if you rightly understood what I wrote concerning the building. Except what I



mentioned in my first letter, it is very substantially built. The partition walls are of brick and all the floors, if I remember right, oaken. As it now stands it is quite habitable for a few years to come; but the changes I mentioned will have to be made sooner or later. Bp. Walsh repeated what I told you before, that a middleaged man will be required at first to take charge of the Parish.

In all I have written to you, I have carefully abstained from giving you an opinion, as to whether we should take this College or not. I have told you everything fully and conscientiously, and I leave you to judge and act for yourself. And, indeed, were my opinion asked, I know not what I would say. We have been<sup>so</sup> badly "bitten" in Louisville, that I would not like to say anything now. But I can say in justification of





myself and others here, that we did not know the true state of that case.

I see by your letter that the confreres of Louisgille are as careless in your regard as in ours. The confreres there very rarely write here. However we hear from them some times, as some of the young masters in both places write to each other. At last accounts they had 35 boarders. I think they are going a little too fast. They have four Latin classes and two English. They average between 4 or five pupils for each professor. This is foolish, and making expenses for no reason. They have also bought a magnificent piano, and other musical instruments for the sake of 3 or four pupils in music. I am not surprised that they cannot pay their debts. Perhaps it is Father Cherrier who is buying these things, so it would not be well for



you to say anything until you are better informed. I have also heard too that Fr. Cherrier has his room carpetted and magnificently furnished. This is not quite according to our Vow of Poverty. It is a misfortune sometimes to have too much money. I had a letter lately from Fr. Grannottier, who complains that he has not had any news from France for a long time. He and Fr. Famy are quite well, and launched into the hard work of winter. Fr. Grannottier says he would not regret if you accorded Fr. Famy's request to go to Africa as he is very unsocial; and thus they have very little comfort at home or abroad.

The winter has fairly set in here. The ground is already covered with snow for some days past. We have, not yet had any severe cold, but it will come time enough. Out Christmas Examination



will commence on the 21st instant, and on this day fortnight many of our pupils will have gone to their families. More than usual will remain here this year, as many come from a great distance. Many of the professors, too, will visit their friends; but I will be obliged to remain here. This is one of the benefits of dignity; and all those I receive from it are of a like nature. I am becoming heartily tired of my present position, but it will soon have an end.

The Bishop of Charleston, S.C. is at present collecting in the city to repair the losses sustained during the war. He lost, he says, about \$384,000 worth of property. He is an ardent southerner and he has no love for the Yankees. He is succeeding but tolerably here. He paid us a visit at the College yesterday.



Bishop Walsh has bought a splendid property in London for \$8500, to be devoted to the establishment of an orphan asylum. The Sisters of St. Joseph are to take charge of it. A colony of them leave Toronto this week to take charge of his schools, and the asylum which will not open for perhaps a year. He expects the Sisters to pay this sum by collecting in his Diocese. There is nothing new in the College since my last. All the confreres are well, and unite in wishing you every good.

Hoping that 1869 and many succeeding years may be for you years of health and happiness, I remain, Rev. Dear Sup.

Yours most affectionately

Denis O'Connor

(Original in the General Archives)





INSTITUTION LIBRE

Annonay

Jour de Noël, 68

Mon cher confrère,

Je me hâte de répondre à votre lettre en date du 1<sup>er</sup> Déc. Certainement je vous ai écrit au sujet de notre cher confrère Mr. Cushin, et je ne puis m'expliquer que vous me fassiez le reproche de ne vous en avoir rien dit. Quoique je ne soie pas entré sur lui, en vous en parlant à vous qui le connaissiez si bien, dans les détails que j'ai donnés à nos confrères de France, je vous ai exprimé tout la douleur que m'avait causée la mort si subite d'une confrère que j'estimais et aimais avec tant d'affection. Je vous ai parlé aussi du profond regret que son pauvre frère Daniel ressentit à cette triste nouvelle. Il est aujourd'hui parfaitement accoutumé; il se porte très-bien, et sous tous les



rapports nous sommes très contents de lui. Il se plains seulement de ne pas recevoir des nouvelles de sa famille. Il faut que quelqu'une de mes lettres se soit égarée. Je vous ai répondu très exactement. Cette fois j'ai dû prendre l'avis de M. Vincent. Sa lettre m'étant arrivée hier, voici ce qu'il faut d'abord proposer à Mgr. Walsh.

Les Evêques qui nous appellent dans leurs Diocèses nous donnent une maison réparée et meublée convenablement, assurent un traitement à chaque professeur, et gardent l'établissement à leurs risques et périls, c. à d. que les pertes comme les profits sont pour eux. Vu l'état du Diocèse de London nous ne demanderons pas à Mgr. Walsh tous ces avantages. Nous ferions un essai du Collège de Sandwich pendant 4 ans aux conditions suivants:



1. Monseig. Walsh ferait réparer et meubler la maison d'une manière suffisante pour 25 ou 30 pensionnaires et autant d'externes.
2. Dans le cas où l'allocation du gouv't. serait retirée, Sa Grandeur établirait une quête annuelle que chaque prêtre ferait dans sa Mission en faveur de l'établissement.
3. On nous laisserait autour de la maison assez de terrain pour les cours de récréation et un vaste jardin.
4. L'Eglise de Sandwich nous serait confiée, dès que nous pourrions nous en charger, aux conditions ordinaires du Diocèse.
5. Si au bout de 4 ans, le Collège paraissait viable, nous continuerions de le conduire, et définitivement, à nos risques et périls, et nous nous chargerions de la dette, aux conditions qui suivent: i La Corporation Episcopale nous



passerait un bail indéfini ou de 499 ans de toutes les terres du Collège et de l'Eglise.

ii. Elle nous donnerait sur ces terres une hypothèque légale de toutes les sommes payées par notre Communauté, soit pour acquitter la dette, soit pour agrandir ou améliorer l'établissement.

iii. Mgr. Walsh nous accorderait annuellement l'allocation du gouv't. ou, si celle-ci était retirée le produit de la quête Diocésaine dont il a été parlé ci-dessus.

iv. Le service de l'Eglise serait assuré aux Directeurs de l'établissement comme il est dit aussi ci-dessus.

v. En aucun temps nous ne serons tenus de recevoir plus d'un élève gratuit sur vingt cinq pensionnaires.

vi. Que nous serons, de notre côté libres de nous retirer quand nous le voudrons en gardant les droits acquis par les dépenses faits par la Communauté.





Comme vous le comprendrez facilement les conditions ci-dessus sont établisés dans la pensée que Sandwich ne peut-être qu'un établissement incapable de se suffire par lui-même. Ce n'est que le grand désir que j'ai de plaire à Mgr. Walsh qui m'engage à faire un essai. Sans ce motif je refuserais absolument la demande qui nous est faite. On nous offre en Europe plus de postes que nous ne pouvons en occuper, et on les offre sans frais pour la Communauté. Nous avons besoin de nos petites ressources pour l'entretien de notre Noviciat, de notre Scolasticat, et autres dépenses communes. Nous ne devons ni ne pouvons nous charger d'établissements qui, loin de faire leurs frais annuels, nous imposeraient dès le début des déboursés considérables pour construction, reparatione ou autrement. En supposant que nous



prissions la dette de Sandwich l'établissement devrait nous en payer la rente chaque année; il ne pourrait le faire sans le secours d'une allocation gouvernementale ou d'une quête diocésaine; et même avec ce secours et celui de l'église il est plus que douteux à mes yeux qu'on vienne à bout de le faire. Je sais ce qu'il s'est fait à St. Michel et ce qui se passe à Louisville. Le système suivi en Europe pour les Grands et Petits Séminaires me paraît le seul praticable pour que les Communautés ne se perdent pas par de téméraires entreprises et se conservent pour le service des évêques et de l'Eglise. Nous ne devons pas chercher à nous enrichir, mais nous devons avoir horreur des dettes que nous ne pourrions payer. Voyez donc encore Mgr. Walsh et proposez lui les conditions ci-dessus. Que Sa Grandeur vous fasse ses observations. Si



elle acceptait ces conditions, nous verrions de quel personnel nous pourrions disposer pour l'année prochaine. C'est encore une grande question, toute aussi difficile à bien résoudre que la question d'argent.

J'ai fait demander à Rome ce que vous et quelques autres confrères désirez; mais je n'ai pas encore de réponse. Pour tous les pouvoirs que Mgr. Lynch peut accorder, c'est à Sa Grandeur qu'il convient de s'adresser. Vous n'avez pas oublié que, il ya quelques années Elle fut surprise qu'on fût aller quérir à Rome ce qu'on pouvait trouver si près, au Palais St. Michel. La lettre ci-jointe vous donnera des nouvelles de M. Vincent et de vos compatriotes. Mr. John Foy va à merveille. Il est toujours de bonne humeur, quoique toujours calme, pacifique et sans bruit comme à St. Michel. Présentez mes



devoirs respectueux à sa bonne et excellente mère, en attendant que je puisse lui écrire et lui donner directement des nouvelles de son fils.

Quand cette lettre vous arrivera, le Merry Christmas sera loin; mais je vous souhaite à tous a Happy New Year pendant son cours. Adieu à tous mes bien chers confrères et amis. Que Dieu vous conserve et vous bénisse de toute manière!

Yours with much affection

J.M. Soulerin, Sup.

P.S. Yours of the 9th just received. The Govt. grant, if obtained, would be applied the 1st year to prepare the house and fit it for the re-opening of the College. I send you this letter as it is with this only change. J.M.S.

(Original in the General Archives)





ST. MICHAEL'S COLLEGE  
Clover Hill  
TORONTO

Jan. 25, 1869.

Very Rev. & Dear Superior,

Your letter was received last Monday, and all were delighted that you, our young Canadians, and our other confreres were in good health. I immediately on receipt of your letter telegraphed to London to know when I might see his Lordship of Sandwich. I went to see him on Thursday and made known to him your proposition with regard to Sandwich College. His Lordship said he could not possibly accept your conditions, and after a long conference, he proposed and desired me to make known to you the following conditions, as amendments to yours:

1. The college must be taken without trial, at



our own risks and hasards, and be furnished at our own expense.

2. The Parish must also be assumed immediately, His Lordship giving it to the Community under the ordinary conditions of the other parishes in the Diocese, and exercising his control on the parish priest through the Superior of the College.

3. The Community will, after two years, be obliged to educate two pupils gratis until we shall have sixty (60) boarders: when the number shall be greater, we shall be obliged to educate three, and never any more.

In return for this the Bishop binds himself -

4. To give us a lease for 499 years on all the land north of the episcopal residence, supposed to be 90 acres.

5. To take upon himself all the debta and interest



due on the College.

6. To give us a mortgage on this land, on all moneys advanced by the Community for repairs, building or otherwise, done with the consent of the Bishop of the Diocese, and of the Superior General of the Community.

7. To give us full control of any Government Grant that might be given hereafter.

8. Should the \$1500 of which I have already spoken to you be given, His Lordship will turn it over to us to help in furnishing the College.

9. The Community cannot give up the College, nor can the Bishop dismiss us, without an arbitration; the arbitrators to consist of the Superior General of the Community and a Bishop, chosen by the Bishop of the Diocese. In case these could not agree, they will choose as third arbitrator another Bishop.



10. The Bishop does not find it possible to give an annual collection for the benefit of the College.

I will now enter into some explanations on these propositions, following the numbers as above:

1. The Bishop would not at all hear of giving us the College on 4 years trial, as he has no doubt of the success of the College, and consequently thinks that both parties will do better by binding themselves to certain conditions ab initio.

2. He absolutely requires that the Parish be taken at once by a priest of the Community, as it will be easier to do this now, than later. The present parish priest has spent 14 years in a College, and the Bishop is willing to let him remain with us, as long as we may require





him, as curate, professor, or in whatever capacity we may wish to use him. The priest himself is willing to remain. The revenues of the Parish arise from two sources, vz. dues & casuals, and pew rent. The P.P. of the place told me that the dues amount (as taxed) to \$1100, and the pew rent to \$1200. The first will go exclusively to the College; the last, by rule of the Diocese is to be spent in repairing and furnishing the Church. There are \$500 of this year's pew rent in the Bank at present. The Bishop also requires that we keep the new portion of his late residence in repair, but he will allow us to use the pew rent money for that purpose.

3. His Lordship wished at first that we should educate gratis one pupil for every 20 Boarders, saying that you admitted the principle by proposing one in 25. I objected to this on the



plea that you supposed we would receive an annual collection from the Diocese. After some discussion the present condition was agreed to, by which we will never have to educate more than three.

4. I think the Bishop took upon himself the debt as compensation for refusing the annual collection.

5. The land which His Lordship agrees to lease to us is by far the best portion of the 120 acres. A good part of what he reserves to himself is not cultivable, it will do for pasture, and I think the Bishop will let us use it for that purpose. I think that if we insisted he would give us all the land except a small piece around his residence.

6. This condition I believe to be the same as the one you proposed. His Lordship at first



objected to this proposition; but I explained it in the sense we have agreed upon and he was satisfied. If I have explained your meaning wrong, you can correct it.

7. This condition is of no avail just now. But our Legislators are carrying what they call Sectarianism so far that I believe a reaction must take place, and that soon. So I thought it well to be provided for the future, and had this condition put in.

8. It is very doubtful that this money will be given. The Premier is very much opposed to it. I heard even that he had put it back in the Treasury as Restitution money on the plea that this College had been defrauding the Public. It is possible that should we take the College we might bring pressure enough to bear on the Premier to give it, though the Bishops and John



A. who is in favor of giving it. It will be well however not to count much on it. In any case we will get a mortgage on the money we will advance to furnish the College, should we take it.

9. His Lordship did not like your proposition, leaving us free to go away when we would please, and I objected to being dismissed at the Bishop's pleasure, so we agreed on the condition as I send it to you. I think you will find it fair enough, and rather in our favour seeing that the Superior General is one of the Arbitrators.

10. His Lordship said that he could not possibly give us an annual collection in the Diocese, considering the present poverty of the Diocese and the very many improvements he will have to make before it will be on a good footing. He says the people will be very frequently called





on for money, so that he could not impose another burden on them. However His Lordship said that in case we were obliged to build, or incur any other extraordinary expense, he would probably allow us to collect ~~it~~ in the Diocese for that purpose. So much for the conditions laid down; now for some other observations.

I saw a good many of the priests of the Diocese and they are unanimous in thinking that the Sandwich College must be a success. At the present time there are 14 boarders and some day-pupils. They are taught classics by an ecclesiastic of the Diocese, and all are of the opinion that the number would be increased fivefold if the College were regularly established. The Bishop agrees to allow this ecclesiastic to remain for two or three years to assist in teaching. His Lordship promises



to use all his influence to make the College a success, and the Bishop of Detroit has promised him that he will send a circular to all his Priests, to urge them to send what pupils may be in their parishes, to this College, of Sandwich, as soon as it shall be properly organized. And His Lordship of Sandwich is determined to organize it immediately, and to do for whatever Community shall take charge of it, all that he agrees to do for us. However he would much prefer our Community to any other. My long interview with him convinced me of this, and throughout I found him most reasonable and just.

When I returned from London, I explained everything to the priests of the College, and all think you should accept His Lordship's conditions if you can supply a fitting staff to work the College. If you cannot, all think you should



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When I returned from London, I explained everything to the priests of the College, and all think you should accept His Lordship's conditions if you can supply a fitting staff to work the College. If you cannot, all think you should



have nothing to do with it. All think that should another Community take charge of Sandwich College, St. Michael's would be much injured. I saw Bishop Lynch lately, and he also thought that we should endeavour to take it. Of course I said nothing to him of the proposed conditions on either side.

Bishop Walsh directed me to speak to you again about sending a suitable Parish Priest. When in France, you spoke to him of a certain gentleman for the post. His Lordship says he would much prefer any other. He requires one of at least middle age, and one, who by his talents, piety, and general fitness would gain the confidence of the people, who on account of the many changes they have had in priests, are now somewhat hard to please. We think here that you could not select a better man than M. Bord, who is at present,





I believe, curate at Prades. Those who know him are of the opinion that he would do very well, and that you could replace him without difficulty. It is also said that Father Hours of Louisville would make an excellent Curé, but I suppose you would not change him, although I think it would be better to have some one in Louisville with a firmer hand. It is absolutely necessary that you appoint a P.P. who has already had experience in parish duty. His Lordship also spoke of the qualities he would like in the Superior; but I look upon you as the most fitting judge in the case, and I implore you not to think of me for that duty. I think I have now told you all.

When I received your letter, I was much surprised to find one also from Father Vincent, stating that he would not leave France until he



would hear from me. We all expected that, by that time, he was on his way home, so that I was much disappointed, and not a little displeased. ... At first he was to be home in 3 or 4 months, then in January, and now his return is put off until I do not know when. He condoles with us for having too much to do, but does not hurry himself to return ... Fathers Ferguson & Frachon are not very well, and should they be obliged to give up I do not know what we will do; nor can I relieve them of any of their duties, as I have no one to give them to ... I expect I will receive a scolding from you for writing in this manner, but you can hardly deny the truth of what I have said, as you know exactly how we are situated. I cannot answer his letter by this mail and probably will not do it at all. Please tell him not to bring me the books, I mentioned



to him in a former letter. I have no money to pay for them, and I will not accept them as a present. Father Mulcahy wishes him to bring the sermons of Père LeJeune. He will pay him on his return. Bishop Walsh also asked me to remind Father Vincent to bring the vestments etc. of which he spoke to him. He said moreover that he applied to the Society of the Propagation of the Faith for a share in the church ornaments which are annually distributed, and he he wishes Father Vincent to bring whatever may fall to His Lordship's lot. All the professors except the two already named are very well. We have about the same number of pupils as before Christmas. There are a few of them ailing, but there is nothing of any consequence. The Bishop and priests are very well. They visit us rarely, and I am better pleased; however they are very



friendly. All your other friends in Toronto are very well and often enquire about you. Tell Messrs. Foy & Cushing that their families are very well. We have had a wonderfully fine winter. This month is the finest for the time of the year, that I ever remember. The ground is quite bare, and, during the day, the thermometer is rarely below freezing point. It resembles very much the Indian summer. However, there is a good deal of sickness, and a large number of deaths. Father Cherrier was here for a night during the Xmas holidays. The expenses I spoke to you of in a former letter were all incurred by himself. He says he has spent \$1200 for music this year. He visited Father McNulty who gave him \$100 to pay on the a/c of one of his boys here. Father Cherrier took the money to Louisville, and neither he nor Father Hours has





yet said a word about it. I do not think this is very honest. All here unite in sending you their best wishes for your welfare. Praying that God may grant you health, and every other blessing, I remain, Very Rev. & Dear Superior,

Yours very affectionately

Denis O'Connor.

(Copied from the original in the General  
Archives)



Pour M. Vincent.

Affaire de Sandwich.

1. Il faut dire à Mgr. Walsh que puisque Sa Grandeur se charge de l'intérêt et du capital de la dette du Collège, la question est plus facile à traiter, et que, si Sa Grandeur peut encore attendre, nous pourrions probablement finir par conclure.
2. Mais qu'il nous est impossible pour le présent de nous charger de la paroisse et du Collège faute de sujets disponibles.
3. Que nous avons d'abord à nous occuper de Louisville, avant de penser sérieusement à Sandwich.
4. Dans le cas où nous n'aurions pas à envoyer de nouveaux sujets à Louisville, nous pourrions probablement prendre le Collège de Sandwich, mais le Collège seulement.



5. Mais que dans aucun cas nous ne prendrions d'engagement pour garder, soit le Collège seul, soit le Collège et la paroisse, un nombre d'années déterminé, quoique Monseigneur dût s'engager lui-même à nous les laisser pour un temps marqué. Nous devrions toujours rester libres de quitter quand nous voudrions. La raison de cetter différence est, que notre depart ne ferait encourir à l'Evêque aucune perte, puisque nous lui laisserions la maison et la propriété dans l'état où nous les aurions prises; tandisque notre séjour forié à Sandwich pendant un long terme pourrait être ruineux ou très onéreux pour nous, dans le cas où il y aurait un deficit à la fin de chaque année. Il n'y a pas de ville où nous acceptassions une pareille condition, à moins d'être parfaitement certains du succès de l'établissement.



6. Il faut, en général, partir de ce principe que nous ne sommes pas des hommes qui cherchent fortune, ou des industriels qui ont des capitaux et veulent les fair valoir: nous sommes de simples ouvriers évangéliques qui nous mettons au service de Messesseurs les Evêques et des Municipalités pour instruire la jeunasse, et qui devons trouver dans notre travail les moyens de subsister comme individus et comme Communauté. Dignus est operarius cibo suo. Notre Communauté serait-elle riche, ce qui n'est pas, ceux qui nous emploient ne doivent pas s'attendre qu'elle fera les frais de l'éducation qu'elle donne; elle a au contraire, le droit de demander que les ouvriers qu'elle envoient recevoient, comme tout autre ouvrier, un juste salaire de leur travail, au moins victum et vestitum etc.

7. Une quête devrait être faite, une fois





pour toutes, dans le Diocèse par les Missionnaires respectifs pour l'ameublement du Collège. Il ne conviendrait pas que la Communauté fit les premiers frais d'installation d'une œuvre diocésaine.

Annonay, 18 fév. 1869

J.M. Soulerin, Supr.

(Copied from the original in the General Archives)



London, Ont.

April 9th/69

My Dear Father Superior,

It was my intention to do myself the pleasure of calling to see you before my departure from Toronto but my sickness prevented me for a time and when I got better I made up my mind to leave for London sooner than I had at first intended.

I accept of the terms proposed in the memorandum of Father Soulerin which I herewith enclose, provided 1. that the College shall board and educate gratis one or two students whenever it shall have the number of pupils mentioned in the document drawn up by Father O'Connor when he was here in January and the copy of which I have mislaid. Father O'Connor will be able to give you full information on the matter: 2. that



the pastor of Sandwich may retain 4 or 5 acres for a garden and will have a right of pasture besides for a cow and a horse. These conditions are quite easy of acceptance. I regret in the interest of the College that you are not prepared to take charge of the parish but ad impossible nemo tenetur.

I would wish to know as soon as possible whether or not you will be prepared to take charge of the College next "Fall" as in the event of your doing so I must give due notice in advance to the present occupant to quit it. It will not be out of place here to state that there are at present in that Institution 16 boarders besides quite a number of day-pupils.

Hoping that all difficulties are now removed and that I will soon have the happiness of having at Sandwich some members of your fervent



Community, I am My Dear Father Vincent

With sincere respect

Your devoted servant in Xto

+ John Bp. of Sandwich.

(Copied from the original in the General  
Archives)





ST. MICHAEL'S COLLEGE  
Clover Hill  
Toronto

10 Juin 1869.

Bien cher et vénéré Supérieur,

J'ai reçu hier votre circulaire aussi que votre lettre. Elles sont toutes deux les biens venues. Ne m'accusez pas de negligence; j'ai voulu avant de vous écrire avoir quelque chose de définitif à vous communiquer au sujet de Sandwich. Mrg. Walsh et Lynch dinèrent au Collège, in private, lundi dernier. Je lui communiquai les conditions suivantes qu'il approuve toto corde.

1. To take the College without debts.
2. A collection to be made throughout the diocese to put it in order and furnish it.
3. To take two pupils after the first two years, and if the number of students boarders be sixty



to take three to be educated for the Bishop free of charges for board and tuition. Their books and clothes at the charge of the Bishop.

4. The parish to be taken at the same time as the College, on the ordinary conditions of the diocese, namely, the pew rent to go to repairing the church and the Bishop's residence at Sandwich and expenses for church worship, all the other monies to go to the College.

5. In the event of any Government grant, the College to have it.

6. All the land north of Bishop's residence about 80 acres along with the College to be given to the Basilian Fathers for 499 years.

7. The Fathers left free to leave the place if it ever become a necessity for them to do so, and be compensated for the improvements made either at the College or land property. The



valuation to be left to an arbitration of the Bishop of the Diocese and the Superior General. In case of non agreement another Bishop to be called in to settle the difference.

Voilà a peu près tout ce que j'ai pu rediger de vos lettres antérieures. Il est que je vous dise ce que vous avez à faire pour être prêt à l'époque fixée pour l'ouverture de ce nouvel établissement. Je vous envoie ci-incluse une lettre de M. Hours qui vous dira plus clairement où en sont les choses dans cette maison. Je desirais aller les voir; on n'a pas cru ici que cette visite put soit nécessaire soit opportune. J'ai obéi à leur manière de voir. Espérons que tout ira pour le mieux. Un peu plus de regularité de la part de certains maîtres à Louisville serait bien à désirer. Je ne sais rien d'Owen Sound. M. Granotier doit



venir à la fin du mois. Il est inutile que vous comptiez sur quelque ressource pécuniaire que ce soit de St. Michel pour aider les autres maisons. Nous pouvons à peine nous suffire. La maison va bientôt demander des reparations indispensables et il faut s'y préparer. Nous avons ici cinq novices à nourrir, loger, et chauffer, c'est presque la moitié de votre noviciat et nous n'avons que nos seules ressources pour faire paie à toutes ces dépenses. Il me semble qu'il serait injuste et ce serait demander l'impossible que de vouloir que nous scissions de l'argent disponible à envoyer aux autres maisons. Nous avons mis la pension à 125 piastres sans compter les extras. Cela peut réduire le nombre des élèves l'année prochaine. Ici nous allons tous bien. La regularité laisse peu à désirer. Priez le bon Dieu de vouloir benir l'esprit qui





regne acutellement dans la maison à fort une exception. Je n'ai que à louer de mes bien aimés confrères qui sont pour moi plein d'attentions et de soin quelque'immerités qu'ils soient de ma part.

Nos relations avec nos Seigneurs les évêques sont sur l'ancien pied, c.a.d. au mieux. Veuillez rédiger les conditions envoyés en latin en envoyant double copie signié par vous. Je vous en renverrai une quand elle aura la signature de Mgr. Walsh. Je n'ai pas de temps de vous écrire un long aujourd'hui. Nous avons notre distribution le 29 courant. Il a fait jusqu'à ce jour un poid de chien pour la saison. Quel contraste avec la France. Mille choses affectionneuses à tous les confrères et croyez moi toujours, Votre tout devoué en N.S.

C. Vincent.

(Original in the General Archives.)



Concordat entre Monseigneur l'Evêque de London (Canada) et Monseigneur le Supérieur Général de la Congregation de St. Basile au sujet du Collège de Sandwich.

Monseigneur John Walsh, Evêque de London (Haut-Canada) desirant de rétablir d'une manière plus stable le College de Sandwich, est convenu de ce qui suit avec M. Jean Mathieu Soulerin, Supérieur Général de la Congregation de St. Basile.

Art. 1. Monseigneur Walsh donne au dit Supérieur de St. Basile, a bail gratuit et a terme indefini (soit 499 ans) les batiments du collège de Sandwich ainsique quatre-vingt acres de terres situées près du collège et au nord de la maison Episcopale.

Art. 2. Afin d'assurer quelques ressources à l'établissement, Monseigneur confie à la même



Communauté l'administration de l'Eglise et paroisse de Sandwich, aux conditions ordinaires du diocèse, c'est-à-dire que le produit seul des bancs sera employé aux réparations de l'Eglise, aux frais du culte et, exceptionnellment, à l'entretien de la residence Episcopale de Sandwich, et de la reste des revenus de l'Eglise, quels qu'il soient, appartiendront aux Directeurs du collège.

Art. 3. Monseigneur l'Evêque se charge de toutes les dettes actuelles du collège, de l'Eglise, et des terres que le present concordat met à la disposition de la Congregation de St. Basile, de sorte que celle-ci n'a en aucune manière, a en répondre.

Art. 4. Une quête sera faite dans tout le diocèse pour réparer et meubler les bâtiments du collège.



Art. 5. Si le gouvernement accordait un subside à l'établissement de Sandwich ce subside serait remis intégralement aux Directeurs de la maison.

Art. 6. De son côté le Supérieur de la Congregation s'engage à rouvrir le collège de Sandwich, a y établir un double cours d'études, l'un classique, l'autre commercial, comme ils existent au collège de St. Michel à Toronto, et y tenir un Personnel suffisant pour conduire l'établissement et faire le service de la paroisse.

Art. 7. Le Supérieur de St. Basile s'engage aussi à prendre dans deux ans, à dater de l'ouverture du collège, et à élever sans frais pour le diocèse, deux élèves, si le nombre des pensionnaires est au-dessous de soixante; et trois (mais jamais plus) lorsque ce nombre sera de soixante et au-dessus. Ces deux ou trois élèves n'auront à leur charge que les vêtements et ce





qui n'est pas compris dans le prix ordinaire de la pension, comme les livres, les leçons de musique etc.

Art. 8. La direction d'un collège pouvant devenir trop onereuse où penible , la Congregation de St. Basile reste libre de se retirer, en tout temps, de Sandwich; si elle le juge necessaire. Dans ce cas elle aura droit à être compensée par le diocèse des ameliorations qu'elle aura faite soit au collège soit aux terres qui lui sont livrées par le present concordat. Le taux de cette indemnité sera déterminé à l'amiable entre Monseigneur l'Evêque de London et le Supérieur Général de St. Basile. En cas de difficultés, la question sera soumise a un second Evêque et réglée par lui.

Fait à double, Annonay, 27 septembre 1869.

J.M. Poulerin, Supr. John Walsh, Bishop of London.



P.S. Au lieu de l'article deuxième\* Sa Grandeur  
Mgr. Walsh et le Supérieur s'accordant à  
laisser prelever sur le revenu des bancs de  
l'église pendant un an où plus, suivant les  
besoins du collège la somme de douze cents  
piastres pour fournir aux frais d'établissement.

Signed

John Walsh, Bishop of London.

\* The word deuxième here is evidently a mistake.  
It ought to be quatrième. See letter of the  
Vicar General of the Diocese of London, dated  
April 25, 1870. F. Forster.

(Transcribed from an authentic copy of the  
original witnessed by F. Forster and M.J. Ryan.  
Transcription is in the General Archives).









